

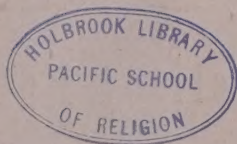
INTERNATIONAL JOURNAL *of Religious Education*



Happy hearts and happy faces,
Happy play in grassy places —
That was how, in ancient ages,
Children grew to kings and sages.

—Robert Louis Stevenson

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June 1948

18th
Annual

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**International Journal
 of Religious Education**

JUNE, 1948

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"St. Paul," by El Greco (Spanish, 1541-1614)

Original in St. Louis Museum of Fine Arts, St. Louis, Missouri

EL GRECO is a link between the old and the new. He was born in Greece, hence called El Greco, the Greek. He studied in Italy and settled in Spain, becoming entirely and completely Spanish. His extreme individualism, his use of color, his self-appointed freedom in handling his drawings are marks of the most modern artist. He painted many fine portraits and innumerable religious works touched with the ardent fervor of the religion of his day.

This picture of Saint Paul belonged to one of a series of Christ and his followers. It was painted when the artist was about fifty years old and during the period of his most skillful work.

Saint Paul appears rather thin and wan, yet the loose fitting green robe and the rhythmic strokes of the flowing rose mantle make a solid and substantial figure. Into the face of Saint Paul the artist has painted a pallor indicating that he had already been some time in prison or subjected to the privations and suffering of his missionary journeys. His beard and hair are flecked with white.

In the long fingers of his left hand Paul holds a letter, one of the many he wrote to the churches he had founded. The inscription is in Greek and reads: "To Titus, ordained Bishop of the Church of the Cretans." The brief letter to Titus in the New Testament does not rank in importance with Paul's other letters, but El Greco was born in Crete and the choice of this particular letter was probably from personal sentiment only. The long black handle of a broadsword, which Saint Paul balances in his right hand, thrusts itself upward to call to mind the tragic story of his martyrdom.

Paul's inquiring eyes seem to be asking someone to whom he speaks to deliver the letter to Titus. He looks with wistful appeal, trying to convey some of the sadness of his own experience and the urgency he feels about the letter he would have delivered. All the hardness that may once have been in his face is gone now and life has wrought profound and delicate shadows that seriously reflect his experience with his Master. In his face is an other-worldliness that knows reality.

—FLORENCE TURVEREY REEVES

We are not our own

Insights from devotional classics

Selected by Joseph Sittler, Jr.*

Central to that Christian tradition called Protestant, or Evangelical, are three apprehensions, the awesome holiness of God, the sinfulness of man, and the gracious forgiveness of God conveyed to the solitude of every penitent heart. The selections following are characteristic of the massive and profound literature of devotion which has been evoked by the power of these thoughts.



Why should we faint, and fear to live alone,
Since all alone, so Heaven has willed, we die,
Nor e'en the tenderest heart, and next our own,
Knows half the reasons why we smile or sigh?

Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and range apart,
Our eyes see all around in gloom and glow—
Hues of their own, fresh burrow'd from the heart.
—From *The Christian Year*, by John Keble



"Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid: Cleanse the thought of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ, Thy Son, our Lord. Amen."
—Ancient Collect



"O God, our Heavenly Father, I confess unto Thee that I have grievously sinned against Thee in many ways; not only by outward transgressions, but by secret thoughts and desires, which I cannot fully understand, but which are all known unto Thee. I do earnestly repent, am heartily sorry for these my offenses, and I beseech Thee of Thy great goodness to have mercy upon me, and for the sake of Thy dear Son, Jesus Christ, our Lord, to forgive my sins and graciously to help my infirmities. Amen."

—From the Order for Confession, the Common Service of the Lutheran Church



"Hence, as our heavenly Father has in Christ freely come to our help, we also ought freely to help our neighbor through our body and its works, and each should become as it were a Christ to the other, that we may be Christs to one another and Christ may be the same in all; that is, that we may be truly Christian . . ."

—From *Christian Liberty*, by Martin Luther

* Professor of Systematic Theology, Chicago Lutheran Theological Seminary, Maywood, Illinois.

"For what is more consistent with faith than to acknowledge ourselves naked of all virtue, that we may be clothed by God; empty of all good, that we may be filled by Him; slaves to sin, that we may be liberated by Him; blind, that we may be enlightened by Him. . . . to divest ourselves of all ground of glorying, that He alone may be eminently glorious, and that we may glory in Him?"

—From *The Institutes of the Christian Religion*, by John Calvin



" We are not our own! We are consecrated and dedicated to God. We are not our own; therefore let us, as far as possible, forget ourselves and all things that are ours. On the contrary, we are God's; to Him, therefore, let us live and die. We are God's; therefore let His wisdom and will preside in all our actions. We are God's; toward him, therefore, as our only legitimate end, let every part of our lives be dedicated!"

—From *The Institutes*, by John Calvin



"A humanity which is tied to the external world is hopelessly lost in the external world, as we now know it through the telescopes of Mt. Wilson. But, let us not deceive ourselves,—this humanity was lost the moment it became tied to the external world. Man, as a piece of the world, even in the supposedly 'cozy' structure of antique thought, did not cut a very dashing figure. Even the man in the ancient world felt uneasy, not 'at home'. We need only a little solitude in the High Alps to be convinced of our nothingness, we do not need the calculations of the astronomers to make us feel this. Man as a piece of the world is in any case a nonentity."

—From *Man in Revolt*, by Emil Brunner



"Therefore, if you are unable to sigh for your sins, at least sigh that you are unable to sigh; weep that you are unable to weep, be sad that you are unable to be sad, be humbled that you are unable to be humble, fear that you are unable to fear, if perchance, or in this way, the divine mercy may regard you and magnify itself upon you."

Martin Luther (W. A. 3, 431)



"Almighty and everlasting God, the Consolation of the sorrowful, and the Strength of the weak: May the prayers of them that in any tribulation or distress call upon Thee graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Jesus Christ, Thy Son, our Lord. Amen."

—Ancient Collect



"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true."

—From *The Small Catechism*, Martin Luther

Weekday religious education is now on its own

By Erwin L. Shaver*

THE DECISION of the United States Supreme Court in the Champaign Case on March eighth marks a turning point in the history of the weekday religious education movement. Over a quarter of a century ago, Mr. Edward Sargent, director of weekday religious education for the Protestant Episcopal Church, predicted "a period of legal fighting for existence." That stage is here. That the outcome will be a complete surrender of the weekday philosophy by the churches seems incredible. The movement is now challenged as never before to meet the crisis with wisdom, with courage and with faith.

Not one decision but several

To most persons the decision of the court is confusing, complicated and inconclusive. This public response is understandable. The official periodical of America's largest Protestant denomination headed its editorial on the Court's action, "An Indecisive Decision." The fact is that the decision was not a simple majority-minority one; it was made up of several—at least four. Let us analyze these.

There was the opinion of the Court, delivered by Mr. Justice Black. Three other Justices—Mr. Justice Douglas, Mr. Justice Murphy and Chief Justice Vinson—joined with him in voting for this opinion *only*. This opinion outlawed the Champaign plan because it showed "the use of tax-supported property for religious instruction and the close cooperation between the school authorities and the religious council in promoting religious education."

There was the supplementary opinion delivered by Mr. Justice Frankfurter. He agreed that the Champaign plan violated the First Amendment, but he was unwilling to say that all of the many varieties of weekday religious education on released time were to be considered violations of this Amendment. "Released time", as a generalized conception, undefined by differentiating particularities, is not an issue for Constitutional adjudication. Local programs differ from each other in many and crucial aspects . . . It is only when challenge is made to the share that the public schools have in the execution of a particular 'released time' program that close judicial scrutiny is demanded of the exact relation between the religious instruction and the public educational system in the specific situation before the Court . . . Differing forms . . . include programs, which, like that before us, could not withstand the test of the Constitution; others may be found unexceptionable. We do not now attempt to weigh in the Constitutional scale every separate detail or various combination of factors which may establish a valid 'released time' program." In this discriminating opinion, three other Justices joined with Mr. Justice Frankfurter—Mr. Justice Rutledge and Mr. Justice Burton, who also concurred in the opinion of the Court, and Mr. Justice Jackson, who wrote his own separate opinion and

"concurred in the result reached by the Court, but with these reservations."

The separate opinion delivered by Mr. Justice Jackson expressed his fearfulness of such a drastic and sweeping application of the general principle. It would allow the believers in any one of the 256 religions in America to object to *anything* in the public school system which in any way disagreed with their particular beliefs, thus "leaving public education in shreds . . . and subjecting it to constant lawsuits." He did not think it possible or desirable to grant the writ "prohibiting all instruction in and teaching of religious education in all public schools . . . in said district" or to "accept the role of a super board of education for every school district in the nation."

A dissenting opinion was delivered by Mr. Justice Reed. He supported the plan in Champaign because he saw no dangers in it and because the "practices of the federal government offer many examples of this kind of 'aid' by the state to religion." He argued that, when "attendance at church services on Sunday is compulsory at both the Military and Naval Academies" and federal funds support the chapels and the chaplains, he could not see that a voluntary cooperative program such as that in Champaign was "an establishment of religion."

In summary of these several and varied opinions: Eight of the nine Justices thought the Champaign plan violative of the First Amendment; four of these eight, however, were unwilling to invalidate all released time programs, and agreed that only additional test cases would determine which ones would "withstand the test of the Constitution." Adding to these four limiting votes that of the the dissenting Justice, we have a majority of the Court apparently unwilling to ban all released time programs.

The implications—clear and not so clear

If one should accept the untempered interpretation of the opinion of the Court, without the reservations asked for in the opinions of the five disagreeing justices, the implications are many and startling. Here are a few: Church and state must each stay "in its respective sphere,"—thus compartmentalizing both religion and government. The government cannot "aid all religions" in any manner financially or otherwise—which would call into question hundreds of current "practices imbedded in our society by many years of experience." All religious education in public schools would be banned with the result that one could "hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared." Public education, as a not inconsiderable number of critics have declared, is now not only labeled "secular" by the highest authority in the land, but must remain so. Friendly cooperation between church and state is now to cease, after a century and a half of success-

* Director of Weekday Religious Education, International Council of Religious Education.

Three-fifths of the communities have not made use of public school buildings for weekday classes, which have usually been held in nearby churches. Where schools have been used the classes are being moved as promptly as possible to other buildings.



Ann Arbor Weekday Schools

ful operation within the Constitution. If this is to be the case, we shall have definitely shifted our national policy as expressed in countless historical documents, legal decisions and nation-wide practices.

There are other possible consequences, if future decisions show no tempering of the Court's opinion: An increase of parochial schools, both Protestant and Catholic; an extension of other plans for teaching religion which will cut into the public school program—release for catechetical instruction, a full-day or half-day program for teaching religion, dismissed time plans; movements to censor public school teachers, texts and teaching—already under way; the unlikelihood of any plans for including religion in the public school program—the “common core” approach, the “enrichment” approach, plans for census taking, religious counselling, or choosing religious teachers (lest atheists object); the beginning of control of education by the federal government; a growing struggle between religion and secularism and therefore between the church and a secularist government.

God forbid that further decisions in this area of religious education and public education relationship will be such as to bring these consequences!

“It doesn't affect us”

Fortunately, and we trust rightly, the field has taken the point of view of the five justices who opposed such a sweeping interpretation of the principle of church-and-state separation. By this time many of the agencies concerned, both church and governmental, have consulted legal counsel and have stated their understandings of this complicated decision. The vast majority of states and communities, including the great cities, are planning to continue their programs of weekday religious education. A few are hesitating, either because their counsel have taken the extreme view of the decision or because they themselves have opposed the program from the beginning.

Three-fifths of the communities, unlike Champaign, have not made use of public school buildings for their classes in religion. Probably as large a proportion have punctiliously refrained from other entangling practices. We believe that in these places, their unwillingness to utilize

public school machinery has justified their repeated responses that “the decision doesn't affect us.” Where public school buildings have been used, the attitude in most cases seems to be to find other classrooms just as soon as possible, certainly for next year's program. The same is true of other practices, by which “aid” has been received from the public school system. Most communities, conscientiously studying the total decision, have been able to define some of these forms of “aid” and are discontinuing them in making readjustments.

“On our own”

Weekday religious education now definitely must and will adopt a new policy, or at least lay greater stress on those elements of an old policy which have not been followed with as much care as they should have been. Weekday religious education from henceforth must be “on its own.”

It has been supposed that the principle of “encouraging religion,” stressed in the Ordinance of 1787 and in many other state documents from the Declaration of Independence until the present hour, and the principle and practice of friendly cooperation between government and church were valid principles. According to this decision, these principles are seriously questioned, if not altogether abrogated. A “high and impregnable wall,” keeping religion and government each “within its respective sphere” and maintaining “complete separation” by means of “good fences” takes the place of “every friendly gesture between church and state.”

The weekday movement, we believe, will accept the change sincerely even though it seriously doubts its wisdom. It will endeavor to discover a legally acceptable pattern for its future program. It will discontinue the use of school buildings and other property. It will insist upon no promotion, control or supervision of the program by public school persons in their official capacities. This means that school officials will have no part in the selection of religious education teachers, in curriculum choices, in teaching procedures, or in pupil disciplining. The practices followed in some places, whereby the pupils for the religious education classes were registered in the public school, will

be discontinued. In the small percentage of instances, where a grade in religion has been placed on the public school report card, this practice will cease. There will be no public school assistance in financing the program (which unfortunately has occurred in a very few places) or in collecting tuition or offerings brought by the children. Other factors involving the principle of cooperation will also be taken into account in setting up and applying administrative standards for the movement.

It should be noted here that most of these practices have been advised against in the printed documents and in the field counselling program of the International Council. Some of them have caused no trouble in certain communities and therefore seemed to be all right. But the movement as a whole had to be considered. This consideration has come to a focus in the Champaign Case.

Inalienable rights

Although the new weekday religious education will be "on its own" from now on, there are certain principles upon which it will seek to build. These concern the rights of parents in a democracy to direct the education of their children as contrasted with the practice in totalitarian countries. The decision of the United States Supreme Court in the Oregon Case in 1925 stated:

"The fundamental theory of liberty upon which all governments in this union repose excluded any general power of the State to standardize its children by forcing them to accept instruction from public school teachers only.

"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

In the free exercise of their religion, the parents of America have expressed their conviction that education in religion must in some way be made a part of their children's everyday education in addition to what teaching may be done on Sunday or at other times. On this right the movement for weekday religious education builds its program.

Further, these parents believe that the teaching of religion deserves a place and a fair amount of time during *their* (not the state's) hours. To relegate the teaching of religion to marginal time is to depreciate the value of religion both in the parent's and in the child's mind. Also, present day trends in public education indicate that marginal time is rapidly shrinking.

Blow or blessing

It is an axiom of human experience that misfortunes are often blessings in disguise. We believe that the Court's decision, drastic and difficult to interpret though it may be, may prove the truth of this axiom. Whether it does will depend upon the way it is accepted. If it leads to discouragement, to easy abandonment of a movement which has sprung from the "grass roots" of American life, and to short-sighted failure to see all that is involved in this crucial issue, then it will be a blow and not only to this particular program of weekday religious education but to religion generally.

If, however, we take a positive, optimistic and constructive view of this critical decision, it can be made the beginning of a new day in religious education for Protes-

tantism. Mr. Sargent, who was quoted at the opening of our article, following his prediction of a stage of "legal fighting for existence," said that there would then come another stage, "the recognition that the life of the movement must depend upon a higher set of standards, which, if once established in the weekday, would work their way back into the Sunday and thus lift the level of religious education." Freeing the movement from "entangling alliances" with the public school and thus putting it "on its own" will demand a high quality of program—in administrative set-up, in curriculum, in teaching and in other aspects—as high as Protestants expect and insist upon in the public schools. Let this higher standard be our goal from henceforth. If we are not willing to meet the challenge of the financial and moral support necessary to maintain a high level program of Christian education, both weekday and Sunday, we will deserve the consequences.

"God of grace and God of glory,
On thy people pour thy power;
Crown thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
For the facing of this hour."

—Harry E. Fosdick¹

The gift and the giver

By Ruth Gray Perry *

MORE THAN sixteen million pounds of relief and reconstruction supplies, valued at \$5,500,000 were shipped abroad during the first three months of this year by Church World Service alone. The supplies included four million pounds of clothing and eleven million pounds of foodstuffs. The high percentage of foodstuffs is accounted for by the recent Abraham Lincoln Friendship Train, whose tour of mid-western states netted more than 8,000,000 pounds of gifts from the rural church people of the country, including wheat, cereal, flour, powdered milk, canned goods and lard.

These gifts went as free will offerings from church people and are in addition to those sent through other agencies and the supplies and monies furnished by the government which are being paid for through taxes and increased prices.

What effect will all this giving have on the attitudes of church people here? This is a very real question, because in it lie possibilities both very good and very bad.

Gifts may not be appreciated

Let us point out the dangers first. The response of the people in other countries may not be as grateful as our people would naturally expect. The recipients may not realize where the things come from and in what spirit

¹ Used by permission of the author.

* Fort Smith, Arkansas.

they have been given. Even if they do, it is not easy to be on the "receiving end" for a long period. One gets to feeling like a poor relative, and jealousy, greed and even hatred of the more prosperous giver may be the very human result.

There is the story told by an UNRRA worker in one of the European countries where used clothing was being distributed to a group of orphans. Paul was given an old pair of shoes. He was delighted with these until he saw that George, his companion, had been given a new, shiny pair that was also in the shipment. Hatred flared in Paul's eyes. He took off his old shoes and threw them in a trash fire.

This is not an isolated case of ingratitude, jealousy, or of gifts that turn out unappreciated. If our representatives who administer our loans and gifts for us fail to promote good-will with them, we may well find that hatred exists for our country. Our natural resources, our ability to produce material wealth, and the fact that the war was not fought within our boundaries have left our country in a top position in comparison with other countries' wealth. In the past other nations who have found themselves the dominant countries have been hated by people outside their borders. How to combat hatred, how to give and give and yet not spread more hatred, is a problem that deserves everyone's attention.

The other side of this picture is that we in this country may get a "Lady Bountiful" complex in which we condescendingly give out of our abundance to the needy at our gate. It is also possible that we may grow disgusted at the ingratitude of those receiving and quit giving at all.

These dangers should be kept in mind while stimulating worthy projects of giving. They will be considerably lessened if the personal element is introduced into giving. This is why it is so valuable for families, churches and other groups to get the names of persons in other countries and send a few things to them directly in addition to gifts going through the more economical agencies. Mail passes back and forth rapidly now, and through correspondence a fine spirit of friendship may be built up on both sides. Very satisfactory instances of such friendships could be related in hundreds of cases. Those receiving come to understand that the contributions are being made in a spirit of Christlike sharing from one equal to another. Those giving realize that they are able to give because they are "lucky," and not because of any great virtue of their own.

What about Christmas baskets?

This problem was with us long before gifts to foreign countries came so prominently to the fore. The "Christmas basket" problem has been with us for many years and is still here. This often brings more unhappiness than happiness. This custom should be studied, and continued only when a definite plan can assure the happiness it is supposed to bring.

The misfortune to a family in our community a few days before Christmas touched the hearts of all of our citizens. A fire took not only all of the family's possessions but also the lives of three of their children. A Sunday school class of ten-year-old boys was given by the county welfare worker the name of this family as the recipients of Christmas food and gifts. The teacher of this class, a former Air Forces Officer, was completely let down in the presentation of his gift. Instead of food, which the children contributed, he sacrificed some of his personal desires to buy a coat for the little girl. This ten-year-old girl, the only remaining

child in the family, took the beautiful, all-wool, hooded coat, turned it wrong side out, then said, "I wanted a rain coat." With that remark, the expensive coat was dropped to the floor and she began digging into the food packages without a word of appreciation or thanks. The child had never before had a really good coat, but she happened to want a reversible, rain-or-shine coat that would have cost about a fourth of what the gift coat had cost.

Welfare workers urge that generous contributors give money rather than food or clothing at Christmas time, so that those in the family concerned may have the fun of doing their own Christmas shopping and may be sure of getting what they want. If the group insists on making the purchases themselves, the welfare worker should be asked to find out what the family wants, so that the gifts will bring the happiness the givers sincerely want.

Do you know why you are giving?

In the matter of giving to missionary projects, schools and institutions both at home and abroad, the whole matter of attitude in giving is again important. I taught in a junior department where it was the policy never to ask the children to give to any cause until a part of the lesson period for four Sundays was devoted to the study of the work to which the money was going. By the end of this time all knew the customs, the traditions, the desires and the goals of that particular institution. Someone would then naturally suggest sending gifts and money to help them attain some goal. All the children were enthusiastic about helping. The gifts were nice, the kind they would give to their best friends at home, and contributions were generous. The juniors always received personal "thank you" notes from those who received their individual gifts, and some found lasting "pen pals." There was no hint of charity to "inferiors" and I believe these children found great joy in giving.

Surprises such as a friend of mine had recently would not exist if solicitation for gifts were accompanied with greater information. She visited a college to which our church contributes each year. She found that these students looked very much like students you would find on any state college campus. Where were the shabby, down-trodden, underprivileged students that she had thought of all her life when contributions were solicited? This visit changed the picture for her entirely. This college is giving fine Christian training to bright, alert, attractive young people, along with their regular course of study. They would not be without educational privileges if this school did not exist, but the religious training that the school gives them could not be obtained at a state school. The contributions were going to the training of fine future citizens to whom Christian principles and church activities were an integrated part of their educational experience.

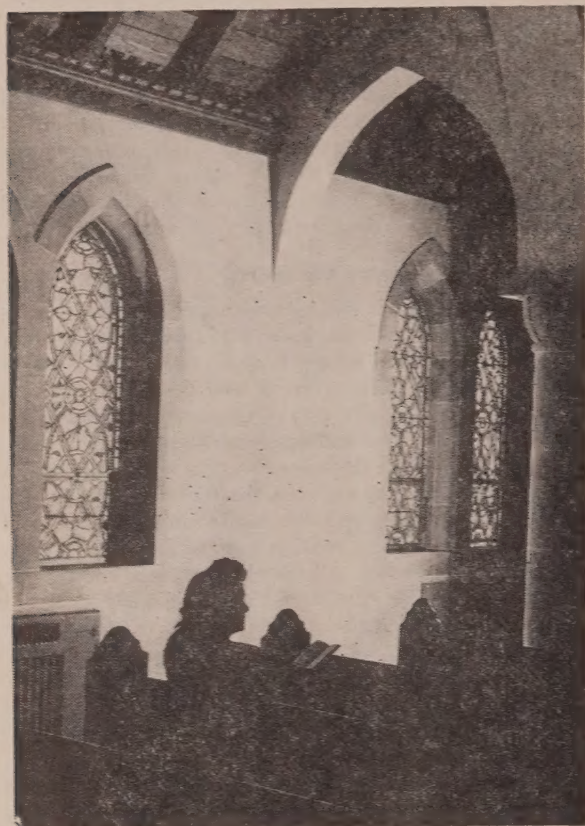
In the stewardship education of the churches, particularly in the children's division, we should make every effort to be sure that the pupils understand to whom and for what purposes the gifts are going. A review of what their local church is doing both for its own constituency and for others will develop pride for having had a part in this work. A feeling that they are doing something to repay what others have done for them will be satisfying when they make special gifts.

The gift without the giver is bare, but this can be changed. The gift from a well informed giver blesses many!

They will think about the church

At the Christian Youth Conference of North America

By Dennis Savage*



Harold L. Phillips

To some young people the church is the spirit of the living Christ.

WHAT do young people know or care about the Church? Across the continent one can find them gathering on Sunday morning or evening for their youth fellowship meetings. Why do they attend? Some go because parents encourage them; others because their friends will be there, recreation has been planned, and perhaps they will hear some sort of challenge. Most of these young people do not turn to the Church because they realize the value of their Christian heritage, for the Church has not presented it to them.

Some have caught the vision

Look at the difference between these "half hearted Christians" and the young people who have really caught a vision of what the Church can mean in the world of today. Young people who are fully committed to the Christ and his Kingdom believe the Church is the living Body of Jesus Christ. They discover that greed and dissipated energies can be overcome with sharing and deep concern for fellow man. These young prophets possess the vision that was

*Director, Christian Youth Conference of North America, sponsored by the United Christian Youth Movement.

How many are going from your church to the CHRISTIAN YOUTH CONFERENCE OF NORTH AMERICA

Grand Rapids, Michigan
August 31,—September 5, 1948?

How many of your young people will return with this vision of the Christ and this zeal for putting Christianity into effect through the Church? All young people approved by ministers or youth leaders are eligible. Registration cards may be obtained from denominational headquarters or from state council offices.

Christ's. They have discovered the blueprint of God's plan, although they comprehend only a small portion of it. With sensitive awareness and enthusiasm, they express the faith that can overcome the world. They do not plan to conquer nations, or control the world by force, but they do intend to establish the Kingdom of God in the hearts of men.

Returning from the second World Conference of Christian Youth held in Oslo, Norway last summer, one of the American delegates wrote: "We came to Oslo under the theme 'Jesus Christ is Lord.' From the very beginning of our discussions we became painfully aware of the apparent contradictions of our theme in every aspect of life. Christ is not Lord in the world—less than half have heard his gospel. Christ is not Lord in society—witness the injustice, oppression and inhumanity present everywhere. Christ is not always Lord in churches—we are ashamed to look at our antagonistic divisions and lack of indiscriminate love. Then looking at ourselves we saw that Christ was not really Lord in our own lives—we still put our faith in ourselves, even when bringing his gospel of love to others. Yet, superimposed on these denials was the ringing challenge of our theme that 'Jesus Christ is Lord.'" Such young people are interested in the Church for they know it is the dynamic fellowship of deeply committed Christians; it is the spirit of the living Christ. They follow the Christ who is in the hearts of those who strive to do his will, who are his Church.

The Christian Youth Conference will challenge others

That more young people should catch this vision is the deep desire both of religious leaders of youth and outstanding young people. Consequently they have called five thousand delegates to the third quadrennial Christian Youth Conference of North America, which is to meet in Grand Rapids, Michigan, August 31 to September 5, 1948. This conference has been designed to demonstrate the power of Christ and his Church through the lives of young Christians of North America. Those planning the conference want Christian youth to rediscover the true nature and function of the Church and their place in it. They are convinced that within the fellowship of the Church of Christ, as it labors to reveal God's will, is the answer to human and world needs.

the times are desperate

The chaotic conditions of our time need no documenting. Throughout history we read of great crises in certain geographical or cultural areas, but never before has there been such a universal breakdown, pervading every field of living. We cannot escape the facts of starvation, of mental and physical diseases, of hopeless confusion, and of sin and despair that are rampant in our world. One denominational leader has written: "We are living in a time when the space between the rebirth and the disintegration of human welfare for a long, long time to come is close to decision. Not only must the Church teach or die; the Church must teach and teach powerfully the Gospel, or the world as we have known it will die."¹

Most youth today are realistic in their analysis of our crumbling civilization. They are looking for an answer, or a way out. Today in Italy, Germany, China, Columbia, and in every part of the world, there is conflict of loyalties. Many believe that Communism has the answer, for the ideal of equal sharing and commitment to the collective force challenges them. Christian leaders should realize that the challenge of Communism sounds vaguely similar to the words of Jesus when he said, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." The difference between the materialistic and spiritual motivation and goals of Communism and Christianity needs to be brought clearly before these young people.

The Church is the answer

Many young people are confused, afraid, and lost. But there are those who believe that the Church contains the answer for our chaotic times. They admit the many problems, but they confess a faith that gives promise of a redemptive future. Listen to what they say:

"Through my Church I will identify myself with the whole family of God. I will participate in the task of fulfilling Christ's ministry to human life and enjoy through it sustaining power generated in the consecrated community of Christians into which we have entered and with which we abide forever." (A Young Christian's Charter for World Order—1943.)

The Christian Youth Conference of North America is dedicated toward the rediscovery by youth of the miracle that is the Church. On the other hand, we must realize the limitations of such a conference. No great rebirth of Christian faith in the Church of Christ can come from a five-day Conference alone. But—

- if it can only raise the issues;
- if it can only start a movement among North American youth toward a re-examination of the Church and their place in it;
- if it can point the way to greater faith and leadership in the Church;
- if it can only bring the consciousness that Christ himself lives in the fellowship that is his Church;
- and send five thousand young Christians back to their communities with new vision and new dedication—
- then it will have served its purpose.

These things we believe the 1948 Christian Youth Conference of North America can do. Christian youth are on the move. They are "UNITED and COMMITTED in CHRIST!"

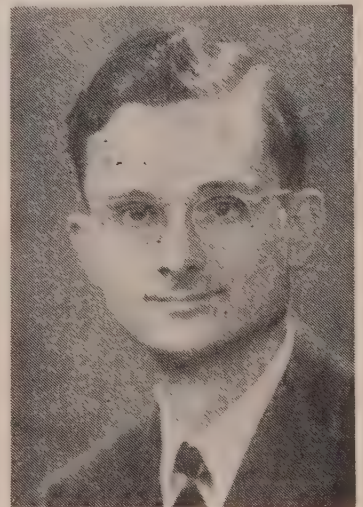
¹"The Church Must Teach—or Die," by James D. Smart, Presbyterian Church in the U.S.A., 1947.

Bible scholar appointed to Council staff

A statement by the General Secretary

A VERY SIGNIFICANT new appointment has recently been made to the staff of the International Council of Religious Education. A Bible scholar and archaeologist of outstanding ability has been named Director of the Department of the English Bible. He is Dr. John C. Trever, who has spent the past year at the American School of Oriental Research in Jerusalem, and who from 1944-1947 was head of the Department of Old Testament Languages and Literature at Drake University, Des Moines, Iowa.

Dr. Trever recently made an important discovery in connection with the work going on in Jerusalem under the guidance of Dr. Millar Burrows, director of the American School of Oriental Research. Among the old manuscripts in the Library of the Syrian Orthodox Monastery of St. Mark he recognized one as the complete text of Isaiah dating from the first century B.C. Heretofore the earliest text of Isaiah known to scholars dated from the ninth century A.D.



Dr. John C. Trever

In his new position Dr. Trever will work with the International Council's educational committees, advising them on the use of the Bible in lesson and program materials. This will be a service for which there has long been a felt need. He will also promote the use and understanding of the Revised Standard Version of the Bible. The New Testament was published in 1946 and it is now expected that the Old Testament will be published in 1951.

While in Palestine Dr. Trever took some 2,000 color photographs for slide and film sets on Bible lands and customs, under assignment by the Methodist Board of Education. He had previously prepared a slide set on the Revised Standard Version of the New Testament for the Methodist Board. He is an expert photographer, having worked in photographic departments of art galleries during his student days.

The lectures on the Revised Standard Version of the New Testament, illustrated with slides, which Dr. Trever has already given have met with enthusiastic response. We are glad to announce that he will be available for speaking engagements at all types of meetings and conferences, within

limits of the schedule possible for him. He can be reached at the Council offices in Chicago after June first.

Dr. Trever is a minister of the Methodist Church and a member of the Southern California-Arizona Conference. He attended the University of Southern California, receiving his B.A. *magna cum laude* in 1937. He later attended the Yale University Divinity School, receiving the B.D. degree in 1940 and being awarded the Two

Brothers Fellowship. In 1943 he received the Ph.D. degree from Yale. The following year he served as assistant pastor of the Methodist Church at Santa Monica, California.

We are very happy to welcome Dr. Trever, his wife and two children to the fellowship of the Council family, and hope that he will soon have the opportunity of meeting many groups within our constituency.

Roy G. Ross

The whole family cooperates

For the vacation church school

By Velma Frasher*

MOM, I'M HOME: and tomorrow is the last day of school. Just think, a whole three months to do things you want to do!" The nine-year-old girl was jubilant. Then she continued in a retrospective mood: "Sure hope we have as much fun as we did last year. You remember, we went on our vacation the day after the vacation school at the church was over? Then when we got back we made some Christmas presents of tooled leather and plastic stuff that we learned to work with at the church. And, oh boy, those nice long afternoons lying in the grass reading and reading! Some of those books that the story telling lady at the church told us about were really keen. Hope it's just as much fun this year, huh, Mom? How about some cookies and some apples for the kids? We're having a ball game before dinner and we're hungry."

Such a comment as this child's would indicate that it is the *family* that helps make vacations fun; it is the *family* that, together with the church and community interests, makes the summer a joyful growing time for boys and girls. Summer time! What memories it brings to us who are no longer children! Summer time! What a rich opportunity to live together and to grow together by working and playing together at home and in the church!

But how, you say, can the family cooperate actively in the vacation church school program other than by sending the children, and by contributing something to the financial needs of the program? Many, many ways is the answer. May we share a few of them with you here?

Plan vacations with the school in mind

In one community in our section of the country, we have a church with a membership of about five hundred. A fine vacation school three weeks in length has been part of its program of education for many years. Boys and girls anticipate this school all year. When vacations are being planned, the school comes in for its share of attention. "Of course we are going to the beach for our vacation this year, but not until after July 15, when our vacation school closes. My Dad knows when the school is over and he never asks for his vacation before that time. He says that the school is a part of our summer and the family plans for all of its

members so that's a part of it. Our family does things together and it's more fun." This is the unsolicited comment made by a ten-year-old boy of this church.

The planning of vacations whenever possible so that the boys and girls may attend the summer vacation program of their church or community should include consideration of the camping program as well as the vacation school program of the church. Camping, too, is one of the elements of Christian education for our children and youth.

Correlate study with family devotions

"Do you know what we did in vacation school today?" asked a vivacious lady of eleven at dinner one evening. "We finished our scroll with beautiful colored first letters on it, and put the whole 23rd Psalm on it. That book we used to copy from surely had lots of interesting things about the Bible in it. It made you want to read it a lot. There was a whole page of Bible references at the end of every chapter to read, all about nature, people, love, bravery and all that. I just wish we could read it like that every day." "Well," said Mother, "we could. Suppose you bring those references home and we will use them for our devotional reading this summer."

Here is the key to another type of family cooperation in the vacation church school program, namely, using the theme or topic or unit of study as a basis for the family devotions. Families where this has been done express real satisfaction and pleasure in working together in this manner. This incident occurred in a housing project, where many of the families are not too happy or adjusted to their new surroundings. Such working together brings the family in that close fellowship with church groups that is so necessary to social adjustments in a new community.

Share family parties with the school

Planning surprises for an entire department of the school is a source of much delight to a family, especially where there are two or more children in the vacation school. The whole family might make cookies, plan for a drink, or more fun yet, bake a birthday cake for the kindergarten group, if the birthday of one of the family falls on a school day. "My Momma baked that cake and my sister put the flowers on it," said a five-year-old birthday boy. "Yes," spoke up his twelve-year-old brother, "they did, and Jane (his twin) and I bought ice cream bars for all the kids in

* Mrs. Wallace G. Frasher, Assistant Director, Department of Christian Education, Southern California Council of Protestant Churches, in charge of Children's Work, Vacation Church Schools, and Supervisor of Weekday Christian Education.

room, too. They had a real birthday party with twenty-two kids." We see the picture. This was a family, sharing together to make a special event of a birthday, and the entire school department had a part of their fun.

"Hey, Mom, any chance of the whole gang from the vacation school coming over next Monday evening and having a star gazing party? We'll bring some of our own refreshments and I'll help with cleaning up. You see, our back yard is just the kind of a place we need. Its farther away from the big lights so we can see the stars better." The answer of "Mom" and of the family was a hearty "yes" and the entire junior department of a vacation church school held in a closely settled section of one of our large cities had a delightful evening of fun, worship and discovery.

Family cooperation in such parties, visits to flower gardens, or coming to see some very special family possession, create interest in both the family for the church and the church group for the family.

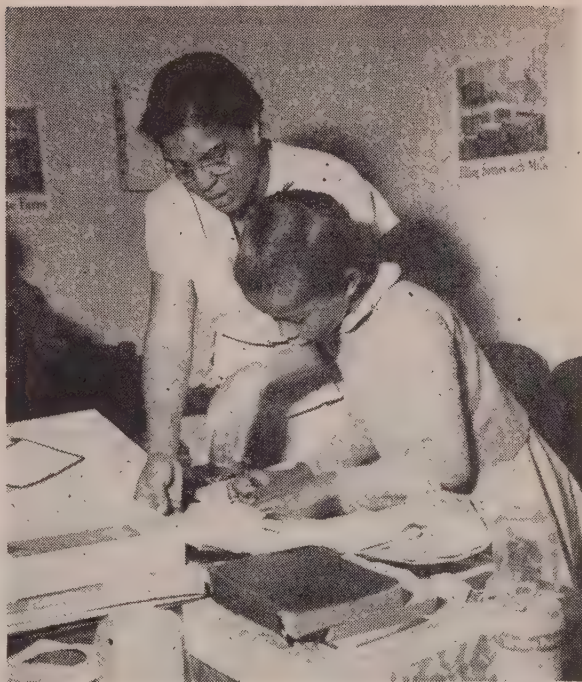
Help at home so mother can teach

Shirley is a lovable, happy, tom-boy type "bobby soxer" of fourteen years and is just finishing her last year as a member of the junior high section of the vacation church school in her community. She has been a regular attendant since she was four years of age. This year, however, was the best year so far. Shirley has two reasons for its being the best. First reason: she learned many things about her mother she had never even thought about before. Second reason: she and her mother have so many things in common now that it is very easy to talk to each other about everything. Mother taught in the vacation church school herself this year and everybody said she was "a good teacher and such a pretty lady and so much fun." Shirley had never thought about her mother in those terms before. She is very proud of her mother and it is very satisfying to have your own friends think your mother is "just keen."

How did this happen? Shirley's mother was asked by the vacation church school committee along in March to teach the junior department. She did not accept at once but said she would talk it over with the family and give her answer the next week. At the family conference at dinner, Shirley was at first surprised that they had asked her mother, then surprised at her father, who said, "I hope you will do it, dear. I know you would enjoy it just as you used to before these dear little 'time takers' came to us. If you do teach, I'm certain all of us will help here at home so it will not be too difficult." After Shirley's surprise had subsided a bit, the whole family planned how they would help. Someone to do the shopping, a workable plan for the day-by-day tasks at home, and the determining of a certain time each day kept free for mother to study, came in for attention. The family cooperated in sharing in the work so mother could give her time and talents and her delightful sense of happiness and joy to the vacation school.

Share in transporting pupils

For many years over the desk of a supervisor of vacation church schools there hung a chart marked with days and weeks of the vacation church schools of that community. Blank spaces were filled in with the names of parents who would be responsible for the transportation of pupils who lived too far away to walk. From this sharing of responsi-



- Campbell Hays from Monkmeyer

Some families share home duties so mother can help in the vacation school.

bilities, the families of one section (a new real estate development) became acquainted with each other. Today, this same group of families forms one of the most active and cooperative groups in a local church. As one father put it, "These youngsters needed a way to get to that school, but we needed to get acquainted with each other just as much. Our families learned to work together in that; now there are many other ways we can work together to make the place better for our children." So families may cooperate by sharing in transporting boys and girls to vacation schools.

Use new skills at home

Many of us who are working with boys and girls know the satisfactions that are experienced through the learning of a new skill. To make a plastic cross, a baby blanket from jiffy looms, or silhouettes for the first time is a spiritual experience as well as an achievement of the hand and mind. Twice as much satisfaction is derived by the happy children who are encouraged to work at this newly found skill at home after the school is over.

There are many families who make Christmas presents during the summer vacation period, using these newly found skills. It is such fun to do it together, and even more fun when John can help mother to learn how to smooth plastic with emery and soft sand paper and chamois, or when Helen shows dad how to braid with four strands or pound aluminum foil into a lovely design. All these experiences and many more are waiting for the family that helps its younger members carry over into the rest of the summer some of the delightful happenings of the vacation school.

Promote summer activities

Last but not least of these sharing times of the family

with and for the vacation church school is the cooperation needed to encourage and strengthen the church and community in providing summer opportunities for Christian education for boys and girls. Incident after incident could be cited where this family pressure has been responsible for vacation schools, day camps, story hours, etc. where otherwise the church officials might never have realized their possibilities.

So we conclude as we began, "The whole family cooperates for the vacation church school." Cooperates in service, in prayer, in sharing responsibilities, in interests. The family cooperates so that all of them, boys and girls, and grown up members as well, may have a happy, helpful satisfying summer in our Father's world.

The Beginning Teacher

The Bible comes alive

By Anna Laura Gebhard*

DEAR SIS:

How I wish you could have looked in on our Junior Department this morning! My fifth graders took part in the worship service. They read together from memory the 122nd Psalm, which we have studied in connection with our present unit on "It Happened in Palestine," a study of Bible lands. We have talked about the hills encircling the city of Jerusalem, and what the sight of those hills meant to pilgrims who had travelled weary miles to come to the Holy City.

I hope I can be forgiven for the pride I felt when our minister, who visited in our department this morning, remarked to me, "Those children read that Psalm as though they had lived it." And Miss Perkins, the new sixth grade teacher, asked, "Mrs. Jones, how do you make the Bible come alive for your class? So many of my pupils think it's just a dusty old book."

Her question has plagued me ever since she asked it. I have been seeking the answer to that question myself ever since I started teaching. I think I know a part of it now, Sis. Before a teacher can make the Bible live for her pupils it must become a tower of strength for her own living. There's no use fooling ourselves, we teachers cannot share something we do not have. I remember my first struggling sessions with the class, when the chief thing I seemed to have to share was my own perplexity. Insignificant incidents in the Bible loomed large because I did not understand their setting or see them in the right perspective.

Mrs. Myers suggested to us teachers several months ago in our leadership class that we must live with the Bible if we want it to become real to us. She suggested setting aside a definite time each day or week for systematic Bible study. I have found Dr. Goodspeed's books *The Story of the Bible*

* Methodist Parsonage, Litchfield, Minnesota.



Eva Luoma

Children often receive Bibles upon promotion from the primary department. In the junior department they begin to learn to use them with understanding.

and *How to Read the Bible* very helpful in making the Bible meaningful to me.

But more important than reading books about the Bible is letting its message speak to my own life. I've come a long way, Sis, from the indifference I felt toward its pages a year ago. If you'd looked in on my ironing day last week, you'd have seen my little Testament propped up on the edge of the ironing board, for while I was ironing Janice's dresses and Jerry's play clothes I was living with the great truths St. Paul wrote to the Corinthians on the way of love. Sis, just because my hands are in the dish pan my mind doesn't have to be. After all, David sang the shepherd's psalm when he was occupied with his day's work. Why shouldn't it speak to me in the midst of my day's activities?

And discovering that the Bible is a source of power for each day's need has led me to read it, to use it expectantly. I used to think of the Bible as being an adult's book—full of long words, difficult phrases, and great and noble, but difficult, truths. How mistaken I was! Its truths aren't difficult to the open mind. Jesus spoke to fishermen and housewives and little children in the language that they themselves understood and used. Five-year-old Jerry's favorite story, which I tell over and over at bed-time, is the story of the little sheep that was lost. How often we have made a game of the lost coin story. And the secrets Jesus showed his followers on how to get along happily with each other are pretty important to nine-year-old Janice and her brother in working out their little problems with their playmates. Being more aware of those truths not only has made me a happier person and a better church school teacher; it's made me a much wiser mother to my children.

I've made some discoveries about using the Bible in our church school sessions, too. When I first started to teach

avoided using those frequent Bible references suggested in both the teacher's and pupil's books. There were so many other suggestions in the lesson books. I found it possible to get through the lesson hour without making use of the Bible. Then one Sunday morning Janice startled me into some uncomfortable thought by asking, "Mother, why don't you ever take your Bible to Sunday school? We use ours in the fourth grade class every week."

Since then, I've been carrying my Bible, and I'm happy to say, that my pupils have been, too, because they know their Bibles will be needed in our class session. We use our workbooks, but we make constant use of the Book the workbooks refer to continually. And our lessons have taken on a new sense of direction.

Recently our department purchased several copies of the new Revised Standard Version of the New Testament, and each Sunday I try to have two or three of them on our table so that the pupils learn to use them and become familiar with the translation.

We use our Bibles in many ways. Fifth graders enjoy choric reading, and our class has adapted several of our favorite passages, like the Psalm we read this morning, for

our verse choir. We often act out the Bible stories we talk about, or rewrite or retell the story in our own words. Janice's teacher makes flash cards of some of her classes' favorite verses. You should see how eagerly the class uses them.

Sis, maybe I'm old-fashioned. I believe in memory work. No real musician feels he can really "put the heart into" a piece of music till he has it "at his finger-tips." How can a Christian really live the great teachings of the Bible till he knows them first with his mind? I know what a blessing it has been to me these past months to have the great concepts of the Sermon on the Mount buried deep in my memory. Those principles of life belong to me in a new and more personal way since I memorized the words of the Master.

Of course we choose our memory passages carefully to make sure they are within the understanding of the boys and girls. And I want them to do more than memorize—I want them to live those truths. I hope that Marian and Sam and Shirley do "live" Psalm 122 every time they come to their church. I think the words "I was glad when they said unto me, Let us go into the house of the Lord," are written on their hearts.

The A B C of ecumenicity

By Paul G. Macy*

ECUMENICAL, ECUMENICITY, ECUMENICS—what mouth-filling words! Enthusiasts in the movement which the words describe have even been dubbed *ecumeniacs*. Our young people are fast learning the words and using them correctly but they are still "Greek" to many in the rank and file of our churches, to say nothing of those outside. One wit—his identity is disputed—has said that the word ecumenical is "phonetically execrable and psychologically questionable, but etymologically incontestable, theologically respectable, and logically inevitable!"

Is it *logically* inevitable? Yes. It has its roots in Christian history for it stems directly from the Greek word by which the earliest councils of the Christian Church were named. Ecumenical describes the present movement toward Christian unity accurately because it long ago came to mean the "whole household of God, all nations, all branches of the Church throughout all the world" or, as the familiar hymn puts it, "all people that on earth do dwell." On the other hand, it has never been used, like the word *catholic*, to refer to any particular branch of the Church. Finally, the best minds in Christendom have sought for another word as fitting but can find none that is so meaningful.

Now for the A B C of the *ecumenical movement*, or *ecumenicity* for short. Here we must acknowledge that there are many and varied expressions of the ecumenical spirit. One—and it is the outgrowth of the very earliest manifestation of the modern movement—is the Interna-

tional Missionary Council which has been eliminating competition on the mission fields. During the war it provided for the support of fields cut off from the home base so that none had to be closed for lack of funds and workers. Another is the World Student Christian Federation which unites the students of the world and which has furnished much of the leadership in the ecumenical movement itself. A third is the World Council of Christian Education (formerly the World's Sunday School Association) which unites the religious education forces of the world. There are many others but of particular significance just now is the movement which, for the first time in history, unites the Churches *as Churches*. It is in terms of the World Council of Churches, therefore, that we shall discuss the movement since this is the latest, but not necessarily final, expression of the ecumenical spirit. Our *A* may stand for the

AIM. Broadly speaking it is, of course, Christian unity. But those two words can stand for much or almost nothing! At one extreme, unity is conceived of in terms of *uniformity*—identity of creed, of forms of worship, of polity. That is the unity which marks the Roman Catholic Church and against which the Reformers rebelled. That decidedly is *not* the aim of the ecumenical movement. At the other extreme is a vague, shadowy ideal which has no living reality. We can sing lustily that "we are not divided, all one body we" but the world sees little evidence of it! A body without a spirit is a *corpse* but "a spirit without a body is a *ghost*" and there are some who profess to experience Christian unity in a wraith-like form!

In ecumenicity we are seeking for a unity *without uni-*

* Director of Ecumenical Education, International Council of Religious Education, and Director, Mid-West Region, World Council of Churches, Chicago, Illinois.

Anticipating Amsterdam

August 22—September 4

formity, marked by a diversity that is not divisiveness. The Church in New Testament times did not have uniformity. St. Paul gloried in the fact that there were differences of gifts, of operations, of ministrations. There were various forms of Church government—or lack of it—in his day. But there was a unity of spirit, and of action too, which made the churches one as over against the secular world outside. It could be said of them that “what the soul is to the body, Christians are in the world . . . it is they who hold the world together.” So greatly did their unity impress an observer in the second century. It cannot yet be said of the twentieth.

BASIS. The foundation on which ecumenicity is built is the conviction that *God wills unity*. That conviction, in turn, is derived from the Bible and from Christian history and experience. The Bible is the book of the Church. The Church preceded the New Testament and a large part of it is the recorded letters by leaders to individual churches. The Church in its councils determined what should constitute our Bible. Naturally, we turn to the New Testament. There we find the “charter of the ecumenical Church” in St. Paul’s letter to the Ephesians. The first chapter states that God “has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, *to unite all things in him*, things in heaven and things on earth.”¹ Toward the end of the chapter he describes God’s placing of Christ far above all rule and authority, and making him the head over all things *for the Church* which is his body!

If the Church *is* the body of Christ, that corporate body that is to do in the world what the living body of Christ did when in the flesh, then it is obvious that it is *one* body even though it has many members. “If we are walking with Christ then we must be walking with each other.” So wrote Bishop Brent, one of the pioneers of the ecumenical movement. And it is a perilous thing for one to judge that *he* is walking with Christ while his Christian brother of another branch of the Church is *not*.

If we all had perfect vision there would be no division. The trouble comes when men mistake their small segment of the truth for the whole truth. Bishop Fjellbu of Trondheim, Norway, recently on a visit to this country, told his audiences that the cello was his favorite orchestral instrument. “I am quite sure” he said, “that the Lutherans play the cello in the orchestra of God! But I am just as sure that the cello by itself is not symphony. I believe that it is the part of some church to play the drums—and that is very important.”

So much for the basis in terms of underlying principles. The basis which is set forth in the proposed constitution of the World Council, and to which the constituent Churches have assented, is thus expressed: “. . . a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour.”² The doctrinal phrase is an historic one and emphasizes the fact that unity is to be found in Christ as men have a common relatedness to Him. Then note the word *fellowship*. The statement is often made that the World Council of Churches is based upon the “federal” system of unity. That is not so, for in the federal system a very large measure of autonomy is surrendered by the

THE OFFICIAL DELEGATES from 140 branches of the Christian Church meet in the **First Assembly** of the World Council of Churches, at Amsterdam, Holland, this summer. Our churches and church schools will wish their members prepared to understand this historic Assembly and the World Council of Churches. Some European Churches are having whole series of sermons upon the theme of the Assembly: “Man’s Disorder and God’s Design.” (There are wonderful sermon subjects in the “Declaration of an Ecumenical Christian” in the accompanying article.)

All church school pupils, at least from junior department up, can study the story of the formation and achievements of the World Council. Older pupils can discuss the four parts of the Assembly theme.

Why not print the following prayer on the bulletin every Sunday from now until the Assembly meets?

O God, Who hast poured out thy Spirit upon thy Church, grant that when thy children are gathered from all parts of the world they may hear and obey thy word, that they may seek the rebirth and the union of the Church through thy life-giving Spirit, and that in the midst of the great disorder of the world they may render clear witness to thy gracious Design for all mankind revealed in Jesus Christ our Lord and Saviour. Amen.

Plan now for a special observance for the day the Assembly begins—Sunday, August 16. Due to the difference in time the opening session of the Assembly will be at the very hour of most of the church and church school sessions in this country. The *Journal* will carry in the next issue suggestions for a special service on that day.

parts to the whole. The World Council is simply an organized fellowship. The complete autonomy of its members is preserved. The Council will have no authority over them—it is their servant, not their master. While many of its members—never forgetting the Master’s prayer that “they all may be one”—look and pray for a more perfect union, the Council remains but a voluntary fellowship. The charge that it is intended to be a “super-church” has no foundation in the facts either of its basis or its nearly ten years of “formative” experience.

CONTENT. The World Council starts with all the richness of content possessed by the two world movements which are merging to form the Council—“Life and Work” and “Faith and Order.” The constitution itself provides that its functions shall be, first of all, to carry on the work of those movements. During the years of formation it has discharged, in an ever-expanding program, the “Life and Work” task of a ministry to the victims of war. In wide areas of agreement it has acted *for* the Churches, accomplished things in unity which could not have been done in separation. The field is almost limitless for it becomes clearer every day that “the world is too strong for a divided Church.” The relationship of the Christian to the secular society, his responsibility as a citizen, his involvement in international affairs—all these are great and pressing problems which demand the pooling of abilities for study and, in the areas of agreement, common action.

More Christians are familiar with the “Life and Work” side of ecumenicity because they have experienced it in

¹ Revised Standard Version. Ephesians 1:9, 10.



Bishop Andrei of the Bulgarian Church, Bishop Arne Fjellbu of Norway, and Bishop G. Bromley Oxnam of the Methodist Church in the United States, talk over plans for the meeting of the World Council of Churches in Amsterdam.

International News Photos

local, state, and national councils of churches. They need to become acquainted with "Faith and Order" and its effort to get Christians to frankly *face their differences* in an atmosphere of Christian fellowship, to probe the depths of problems of the nature of the Church and its mission in the world, to magnify the great common heritage which we all possess, to discover the "Church amid the churches." The fact that this side of the movement has been led by theologians, many of whom find it difficult to talk in terms which are understandable to any except other theologians, has made it seem remote to the average Christian. But there is not much gained in the uniting of people who have no convictions or such weak ones that they can be lightly surrendered.

"To promote the growth of ecumenical consciousness in the members of all Churches." There is the meat of the matter. What a stupendous task!—to develop within the Churches Christians who are consciously members of a world-wide fellowship that knows no boundaries of geography, race, color or creed; membership in which is the most important relationship of life; a fellowship that cannot be disrupted by any earthly power and which is so much a "togetherness" that it can be the vital core which "holds the world together."

When I was in college we used to fervently sing our most beloved college song which ended with the phrase, "For God, for country and for Yale." From the way it was sung, and the spirit of the singers, one might suppose that it showed an ascending scale of allegiance! "For the Church Universal, for my own denomination and for the Church at the corner of First and B Streets!" How shall we make that a *descending* instead of an *ascending* scale of allegiance?

Shall we add a *D* to the A, B and C and let it stand for the *DUTY* of the individual church member? The World Council of Churches will be powerless as a movement of

leaders. We cannot wait for it to develop ecumenical consciousness in us. Each one of us must aspire "*to have the ecumenical mind in me.*" Each one of us ought to be able to make this

DECLARATION OF AN ECUMENICAL CHRISTIAN

As a member of the Church Universal, a representative of Christianity in all lands and ages, I am bound in loyalty to that Great Church far more than to the particular denomination or local church to which I belong. I am an organ of Christian unity; a steward of the whole Church's spiritual heritage, of the whole Church's vision of truth and duty, of the whole Church's ranges of devotion, of the whole Church's resources in organization for fellowship and the cure of souls, of the whole Church's enduement as a channel for the grace of God. I should like, if it be not presumptuous, to appropriate St. Augustine's words: "I take a whole Christ for my Saviour; I take the whole Bible for my staff; I take the whole Church for my fellowship."²

The attainment of such an ecumenical mind requires attention and effort beyond the reading of a few articles in religious journals. It takes *study* to comprehend the "greatest movement in religion since the Reformation"—a movement which is itself called the "Ecumenical Reformation." The forthcoming Assembly in Amsterdam affords a focus for our attention right now. The Department of Ecumenical Education is ready to suggest lines of study and materials for individual or groups. A postcard request to the author will bring you information concerning what follows the ABC and D of Ecumenicity.

² Taken from "The Story of the World Council of Churches" by the author, as adapted from the words of the late Principal Richard Davidson of Toronto, who was a member of the Provisional Committee of the World Council of Churches.

Buffalo observes Religious Education Week

By Lemuel Petersen *

Religious Education Week is both a local church and a community observance. Beginning with Rally Day the last Sunday in September and continuing through the first Sunday of October, which is World Communion Sunday, tens of thousands of local churches in the United States and Canada begin active Sunday school and other educational work for the fall and winter months.

Many communities also plan observances which take in most of the churches on one or more projects during the week. Whether done by a council of churches, a ministerial association, a council of church women or some other interchurch group, the purpose is to bring to the attention of the whole community the importance of religious education. Sunday school superintendents' dinners, workers' conferences, youth mass meetings, and other types of gatherings are traditional.

Last year Buffalo had a significant observance of Religious Education Week. Not only did many local churches use the occasion for starting their work but the churches TOGETHER did an unusual job. Although Religious Education Week is sponsored nationally as a Protestant observance, it is celebrated in some communities by churches of all faiths. The Buffalo observance was outstanding not only because it was genuinely interfaith but also because the leaders planned types of projects which brought the week to the attention of all citizens of Buffalo and Erie County.

EDITORIAL BOARD

AT A MEETING of the interfaith committee on weekday religious education in Buffalo early last summer it was noted that the weekday church school classes on released time would begin during the 1947 observance of Religious Education Week. Rev. Ralph M. Carmichael, director of Christian education for the Council of Churches of Buffalo and Erie County and Protestant representative on the interfaith weekday committee, took the initiative in suggesting that, for the first time, Religious Education Week be made a truly community-wide observance.

Inter-faith planning and promotion

Because of vacation schedules, actual preparation for the special event did not begin until the latter part of August. With Mr. Carmichael as chairman, an interfaith committee of nine began work and in a month's time was able to arrange for one of the most interesting observances held in 1947. The celebration was so successful that an even stronger one is planned this year.

Securing a mayor's proclamation, press notices, and radio programs and announcements are rather common council activities for the week. Buffalo not only did these

in a commendable way but also secured announcements in theaters, arranged displays in libraries and book stores, opened its weekday classes during the week, held a dinner and a mass meeting celebrating the ninetieth anniversary of cooperative Sunday school work in Erie County, and highlighted the opportunities for leadership training through community schools.

Members of the interfaith committee included two clergymen and one layman from each faith. The Protestant representatives were Mr. Carmichael, chairman of the whole committee; Rev. Frank Grebe, chairman of the department of Christian education of the Council of Churches and assistant minister of Westminster Presbyterian Church; and Ralph Smith, president of the council and executive secretary of the Buffalo downtown Y.M.C.A. The Jewish layman was Mark Krug, Director of the Bureau of Jewish Education in Buffalo; and the Catholic layman was director of the Department of Neighborhood Recreation Councils of the Council of Social Agencies. He is Louis D. Ferreri. Mr. Carmichael attributes much of the success to Mr. Ferreri, who was publicity chief. Valuable contacts with press, radio, and theaters and many hours of hard work paid off well.

Securing a proclamation from Buffalo's Mayor Bernard J. Dowd was the first project which the committee contemplated. A picture of the ceremony and a half column news story appeared in the Buffalo *Evening News*.

The Buffalo council approached ministers in about fifteen communities of Erie County and suggested that they form interfaith committees to secure proclamations from their mayors.

Religious Education Week received extended coverage in the local newspapers. In addition to the proclamation story, there were stories on the work of the interfaith committee, the weekday religious instruction program, the library display with an interview with Mr. Grebe, who arranged for the exhibit, and the other events of the week. The radio columns of the newspapers carried announcements of the several radio programs scheduled for the week.

Five radio programs presented

Due largely to the good contacts and hours of work put in by Mr. Ferreri, five radio programs were broadcast. The first program came the day before the first Sunday of Religious Education Week, Saturday, September 27. A fifteen-minute symposium on "Religion for Purposeful Living" was presented on WGR. Participants were Rev. Harlan M. Frost, executive secretary of the Buffalo council; Rev. Joseph E. Schieder, director of the Confraternity of Christian Doctrine and one of the Catholic representatives on the interfaith committee; and Rabbi Joseph Fink of Temple Beth Zion. The moderator was Father Schieder's assistant, Rev. Raymond Herzing.

On Sunday at 2 P.M. laymen of the three faiths partici-

* Director of Public Relations, International Council of Religious Education.

parted in a symposium on "Religion Meeting Society's Ills" in a program on WKBW. The Protestant representative was Harvey Busch, an engineer; the Catholic, Robert Durand, an editor; and the Jewish representative, Edward Kavinoky, a lawyer. The forum director was Rabbi Moses Lehrman, of Temple Beth David, a member of the interfaith committee.

Mr. Carmichael was interviewed in a program called "Hot Off the Wire" Monday at 6:10 P.M. on WKBW. He answered questions about Religious Education Week.

College students discussed "Religion in Meeting Life's Current Problems in the Home, School, and Church" Wednesday on a half hour program at 7:30 P.M. over WBNY. Forum director was Mr. Carmichael. Students of the three faiths from State Teachers' College, Canisius College, and the University of Buffalo participated. They represented the Student Christian Association, the Newman Club, and Hillel Foundation.

Women of the three faiths participated in "Early Date at Hengerer's" Friday morning. Mrs. Fred White, secretary of the Council of Church Women, Mrs. J. Edmund Kelly, representing Catholic mothers, and Mrs. Milton Kralnick, of the Bureau of Jewish Education, were scheduled for the broadcast.

Also, the five local radio stations carried spot announcements during the week supplied by Robert Abbey of the publicity committee.

"Program directors of each of the radio stations gave their unstinted support and offered many valuable suggestions," Mr. Carmichael stated in his comments on radio participation in the observance.

Movie trailers and book displays

Movie "trailers" announcing Religious Education Week were run in six downtown theaters from Thursday, September 25, through Sunday, September 28. The theaters gave the time as a public service and bought the trailers at \$5 a film. The trailers merely announced that this was the seventeenth annual observance of Religious Education Week, pointed out that the week was proclaimed to develop in church, home, and community "an increasing consciousness of the importance of religious education," declared that "one of the programs designed to meet the need for religious education is 'weekday religious instruction,'" and gave the names of the central committee sponsoring the observance in Buffalo.

From a list of books submitted by each faith, the public library and its several branches set up book displays with attractive posters.

Furthermore, the largest book store in Buffalo, the Otto Ulbrich Co., arranged for a window display of religious education books during the week. Miss Dorothy Grauer of the religious department sent out a letter to her customers announcing Religious Education Week and calling attention to the display. The store also had a book shelf at the county-wide anniversary banquet meeting Friday night and sold the books of Miss Mary Alice Jones, former director of children's work for the International Council of Religious Education and the main speaker at the celebration.

Mr. Carmichael learned later that other displays could have been arranged if the planning had started early enough. His committee plans to do a great deal more with this type of promotion this year.

Weekdays and leadership classes emphasized

In previous years weekday religious education, planned and sponsored by an interfaith committee, had gotten off in the fall with a prosaic start and was known only to children, parents, and teachers. This year, through the widespread publicity of Religious Education Week, the weekday classes were better known. Not only press stories but also radio broadcasts mentioned them frequently. Leaflets on weekday work were also widely distributed.

The four community leadership training schools scheduled for the fall months, one of which was already under way, also received an unusual amount of public notice during Religious Education Week.

Anniversary dinners held

One of the major events of the week was the observance of the ninetieth anniversary of organized inter-church cooperation in Buffalo. The first of a series of five celebrations during the fall of 1947 was scheduled for Religious Education Week. It was a dinner for Sunday school teachers and superintendents held in three neighboring churches, Humboldt Square Evangelical United Brethren Church, Pilgrim Evangelical and Reformed Church, and Lebanon Presbyterian Church. Later in the evening 700 church workers gathered at the Pilgrim church for an anniversary program with Miss Jones as the major speaker. Another feature was the giving of certificates of merit to twenty persons who had taught in church schools forty years or more. Three of these had taught sixty or more years. They were Mrs. Horace Reed, 60 years; Henry Eisenberger, 64 years; and Gustave H. Stoesser, 60 years.

In summarizing the whole observance, Mr. Carmichael said it was "about the finest and most effective thing of its kind ever done in Buffalo. The interfaith observance maintained the integrity of the community."

Mr. Carmichael was amazed at the eagerness and enthusiasm of public leaders to participate in and promote the observance. He attributed this unusual interest to the interfaith aspect. In the widespread coverage given by radio and newspapers he saw these media playing a creative role in building a spirit of community.

Plans for this year under way

Planning for the 1948 observance began earlier this year. An enlarged committee met April 20 to begin its work. Attending were fourteen out of a possible twenty-one.

In addition to the executives in religious education for the three faiths, the committee includes two clergymen, two laymen, one woman, and one young person of each faith. The chairmanship is held this year by Mr. Krug, Jewish educational leader in Buffalo.

Additional features suggested for the 1948 celebration include displays in book sections of department stores; a radio program featuring a judge, a social worker, and a policeman; movie trailers with pictures; simultaneous teachers' dinners sponsored by each of the three faiths, or possibly a big dinner under joint sponsorship; and a direct approach in the name of the interfaith committee to the surrounding towns urging similar observances.

Buffalo leaders urge other communities to make some real effort in a true community-wide observance of Religious Education Week. They feel that although there was considerable work it was worthwhile for promoting the cause of religious education.

What is man?

A special worship service using tableau and readings from the Psalmists

**By Mary Dickerson Bangham and
Amelia Howell Fowler***

Young people have been particularly adventurous in using a variety of methods of worship services, including dramatization. Some ministers have also experimented with unusual presentations in church services. When these are well done they are usually effective in stimulating emotion and giving new insight. The following service shows how a tableau accompanied with readings can make very impressive the biblical message of the Eternal's concern for social justice.

AFTER THE ORGAN PRELUDE the following psalm medley is read expressively, as the Scripture reading:

The needy shall not always be forgotten.
The expectation of the poor shall not perish forever . . .
Thou wilt judge the fatherless and the oppressed,
That the man of the earth may no more oppress . . .
For the oppression of the poor,
For the sighing of the needy,
Now will I arise, saith the Lord;
I will set him in safety from him that puffeth at him
The Lord also will be a refuge for the oppressed,
A refuge in time of trouble . . .
Lord, who is like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?
Defend the poor and fatherless:
Do justice to the afflicted and needy.
Deliver the poor and needy . . .
For the Lord loveth judgement . . .
Justice and judgement are the habitation of thy throne:
Mercy and truth shall go before thy face . . .
With righteousness shall the Lord judge the world,
And the people with equity . . .
He shall stand at the right hand of the poor,
To save him from those that condemn his soul
He raiseth up the poor out of the dust,
And lifteth the needy out of the dung hill . . .
The works of his hands are verity and judgement . . .
I know that the Lord will maintain the cause of the afflicted
And the right of the poor . . .
The Lord executeth judgement for the oppressed:
He giveth food to the hungry . . .
The Lord raiseth them that are bowed down . . .
The Lord preserveth the strangers;
He relieveth the fatherless and widow.

"O Jesus, Master, When Today" makes an effective solo or quartette number following the Scripture. A prayer of confession is read by the congregation. "O brother man," we suggest as a choir number. The pastoral prayer should give still another note of social passion, and for congregational singing we urge the using of all stanzas of, "Where Cross the Crowded Ways."

In final preparation for the tableau the leader speaks briefly upon ideals of social justice as having filled the psalmists' lives as well as the lives of modern prophets.

* Freemont, Ohio.

Among these latter he mentions Edwin Markham, who was stirred to write that great social poem, *The Man with the Hoe*, after studying the famous picture, Millet's *The Man with the Hoe*. (Perry or other inexpensive copies of this picture are well worth the slightly added expense and may be distributed to the congregation as they enter.) A good reader should give the poem, following which the organist plays, softly, one stanza of "Where Cross the Crowded Ways," while the church lights are being turned off.

Tableau of The Man with the Hoe: The tableau is flooded with a gloomy purple light. A cloudy sky (cal-cimined upon taut muslin) forms background. The bent figure of a man leaning over his hoe copies, in so far as possible, the well-known picture. The tableau remains unchanged while a man's voice (the speaker remains hidden) speaks the following portion of Psalm 8. The words are read clearly and with a real depth of feeling:

O Lord our Lord, how excellent is thy name in all the earth!
Who has set thy glory above the heavens.
Out of the mouths of babes and sucklings hast thou ordained strength
Because of thy enemies, that thou mightest still the enemy and avenger.
When I consider thy heavens,
The work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou are mindful of him?
And the son of man, that thou visitest him?

During the last line, the bent figure slowly begins to straighten. The purple light changes, gradually brightening, as does the hopeless look upon the man's face. Turned upward, the man's face and his entire posture become filled with purpose and joy and praise. By the end of the psalm he stands tall and strong in a rich amber light. The speaker's voice has continued reading while this change of action and lighting has been taking place.

For thou hast made him a little lower than the angels,
And has crowned him with glory and honor.
Thou hast made him to have dominion over the works of Thy hands;
Thou has put all things under his feet;
All sheep and oxen, yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O Lord, our Lord, how excellent is Thy name in all the earth.

Following the tableau, a quartette sings "Not in Dumb Resignation."

The following may be given by a verse choirs' high voices and low voices speaking alternately, or by minister and congregation, reading responsively from their bulletins:

| | |
|---------------|--|
| Minister: | O Give thanks unto the Lord; For he is good. |
| Congregation: | For his mercy endureth forever. |
| Minister: | O Give thanks unto the God of Gods. |
| Congregation: | For his mercy endureth forever. |
| Minister: | O Give thanks unto the Lord of Lords . . . |
| | O Give thanks unto the God of heaven. |
| Congregation: | For his mercy endureth forever. |

Text of Weekday Decision Available

THE OFFICIAL TEXT of the opinion of the Supreme Court in the case of the Champaign, Illinois weekday schools is now available for 20¢ each. A small supply has been stocked by the International Council of Religious Education, and the document may also be obtained from the Government Printing Office, Washington, D. C.

International Journal of Religious Education

THEME FOR JULY AND AUGUST: *Vacation Wonders*

These months are the travel months for families everywhere. Short trips and longer ones are in order. May our worship times help our children to enjoy to the utmost all vacation experiences: travel, camping, or playing with their friends. Let us help them to tune their eyes, ears, minds and hearts to the wonders of vacation times. When children marvel and wonder, worship is near. The services are planned to lift the children's summertime experiences to levels of wonder and of love for the Creator.

The following litany may inspire the leader:

For the chance to travel to new places and scenes,
For changing sky-lines and widening views to distant horizons,

We are grateful, our Father.

For myriad tiny dewdrops casting a frosty sheen on grassy fields at break of day,
For numberless grains of sand in grey and tan, red and black, yellow and white, ground from mighty rocks by centuries of rushing waters,
For the brilliance of sun shimmering on leaves and glinting on wavelets,
For the stillness of evening twilight and the softness of misty rain,
For the vastness of starlight night when we rest our eyes from many sights,

*These things speak of thy Power and Plan,
And we are grateful, Our Father.*

For acquaintance with fellow travellers,
For glimpses of homes and schools and churches,
Of playgrounds and stores and factories,
For quiet country villages and busy city streets,
For many different foods and clothes and ways of talking,

*These things tell us we are all thy children,
And we are grateful, Our Father.*

And when we have returned from our happy vacation trip, and share our treasures with friends,
We will carry in our memory the sights and sounds and feelings which remind us of thee.

May our home be happier because together we have enlarged our vision of thee. Amen.

ELIZABETH HANSON¹

The leader should collect many pictures of the woods, seashore, birds, crystals, sky, and family pictures. She should also obtain the two basic Science Readers, *Animals of the Seashore* and *The Sky Above Us* by Bertha Parker, from Row, Peterson Co., Evanston, Illinois at 36c each. The hymn book to be used this month is *Sing, Children, Sing*, by E. L. Thomas.

¹ Olaf Hanson, Teacher, Weekday Church Schools, Dayton, Ohio.

² Elizabeth Hanson, Director of Religious Education, Presbyterian Church, Hamilton, Ohio.

³ From *Sing, Children, Sing* by E. L. Thomas, Abingdon-Cokesbury Press. Used by permission.

Primary Department

By Olaf Hanson*

It would be appropriate to make a collection of God's wonderful creations that children may find on their vacations or short trips, or things that could be kept for future enjoyment: pretty stones, butterflies, etc. This would tie in nicely with the last service in August.

July Programs July 4

THEME: *In the Woods*

WORSHIP CENTER: A picture of a woods, with children in the picture, as if exploring. A picture of the redwood trees in California might be used. The Bible open at Psalm 96. Two small branches of leaves arranged attractively around the Bible.

SONG: "Things Speak to Me of You,"² verse 1

LEADER: In the summertime when we live so much in the out-of-doors, things do speak to us of Someone greater than ourselves. How many of you have ever gone exploring in the woods? What have you seen? (Encourage responses, if children have had such experiences.)

POEM:

In the woods, what do we spy?
Glimpses of the blue, blue sky.
And as one looks upon the ground,
God's wonders glisten all around.

LEADER: (Perhaps you could share experiences that you have had in observing wonderful creations to be found in the woods. You could tell of the insects, the butterflies, mushrooms, trees, petrified wood, wild flowers. Better yet, if there is a woods in the vicinity, perhaps a trip of exploration could be taken and many marvelous creations could be discovered.)

BIBLE READING: Psalm 96: 1, 4a, 12b. (American Revised Version)

SONG: "What Do You Think, Dear God?"³

OFFERING, with Response. "Our Offering Verse"³

CLOSING SONG: If a trip to the woods has been possible the leader could either sing or read the words of the song "Out Door Church"³ in closing.

July 11

THEME: *With the Birds*

WORSHIP CENTER: Any pictures obtainable of beautiful colored birds. The Bible open at Song of Solomon 2: 12 b.c. A bird's feather might be laid on the open Bible.

QUIET MUSIC: "Sunday Morning," Mendelssohn²

CALL TO WORSHIP:

I heard a bird one early morn
Burst into a joyous song,
While looking on the cherry tree,
My thoughts were turned to thee.

LEADER: The birds are so beautiful that the outdoors would not be complete without them. Think how many different kinds of

birds there are, and what beautifully colored feathers they have. If you travel this summer, write down the different kinds you see. (Hold up several bird pictures, one at a time, and see how many the children recognize.)

SONG: "All Things Bright"³

BIBLE READING: Song of Solomon 2:12 b.c. Show picture of turtle dove if one is available.

STORY: (A true incident that the writer saw happen.)

THE BUSY CARDINAL

"Billy, come here!" said mother quietly.

As Billy appeared, mother pointed to something that was happening on the back porch. Papa cardinal was cracking a peanut for his two youngsters. First, off came the shell, then the husk and finally the peanut was halved and quartered. One quarter was placed in the mouth of each of the young birds. In a second their looks and open mouths showed they were eager for more. Back and forth flew the father with the other quarters. Suddenly a piece of nut lodged in the throat of one of the young cardinals. Then papa cardinal did a very smart thing. He pecked with his powerful beak the back of the young one, and out popped the nut.

"Did you ever?" said Billy. "How did he know how to help his baby bird?"

"I do not know, Billy," said Mother, "but God's plans for the birds are wise and good."

PRAYER:

O God, we thank you for the little birds that make us happy. Thank you for all the many different kinds of birds, with their cheerful songs and their helpfulness in eating insects that are harmful to crops. We marvel at your wisdom in thinking of so many wonderful birds. May we learn to listen to their songs, may we love them and never harm them. Amen.

OFFERING, with response, "Our Offering Verse"³

CLOSING SONG: "Things Speak to Me of You"³

July 18

THEME: *The Tiny Humming Bird*

WORSHIP CENTER: The book, *Birds at Home* by Marguerite Henry has a beautiful picture of a humming bird family and their nest. Obtain this from the public library. It is published by M. A. Donohue and Co., Chicago, Ill. The Bible is open at Psalm 104. If a bird's nest is available, place on the worship table.

OPENING SONG: "All Things Bright"³

OPENING THOUGHT: Psalm 104: 10, 12

LEADER:

This month we are trying to be a little more observing about the wonderful things that happen around us. It seems that God helps even the tiny birds to plan wisely in caring for their young. Their homes have been built in the tree branches! God cares for them just as he does for us. Today, I would like to tell you about the tiniest bird in the whole world. Can you guess which one that is?

STORY: "The Wonderful Humming Bird"

The humming bird with his ruby throat is so small that he weighs no more than a rounded tablespoon of sugar. He does not need a bird bath but bathes in the dewdrops.

You would think he belongs in a circus, like an acrobat. He can fly any way he likes, backwards or sideways. Beating his wings, he can mark time in the air. His wings make a humming sound. Without stopping this little bird can fly five hundred miles across the Gulf of Mexico on his way south for the winter.

The lady humming bird is not quite so pretty, but she builds the daintiest little nest! She makes her nest from tiny dandelion seeds, moss, and cobwebs and plant fibres. It is no larger than a silver dollar. The eggs are small too. When hatched the baby birds have no feathers. They live in the nest from three to six weeks. As they learn to fly they light on flowers and sip the sweet honey.

The humming bird never hops on the ground; it lives always in the air. A strange little bird indeed! We can only say, as did one of the writers of our Bible, "Stand still, and consider the wondrous works of God!"

SONG: "Things Speak to Me of You"²²

PRAYER: Dear God, thank you for this small bird. Your wonders never stop. Help us to keep our eyes and ears open constantly as we enjoy our vacation days. Amen.

OFFERING, with response, "Our Offering Verse"²²

CLOSING SONG: "Loving Kindness"²²

July 25

THEME: *At the Seashore*

WORSHIP CENTER: Picture of the seashore with children examining shells or looking out to sea. The Bible lies open at Psalm 77:19a. Some sea shells might be placed on the worship table. The children might have brought these.

QUIET MUSIC: "Things Speak to Me of You"²²

CALL TO WORSHIP: "All Things to Enjoy." The leader may sing this or if the children know it, all may sing it together.

LEADER:

What a wonderful thought there is in our song! God gives us freely so many things to enjoy. Some of you may have been having travel experiences already this summer. No doubt you have been seeing some wonderful things, things that make you wonder, things that make you feel God's greatness. We have been thinking about the interesting things in the woods, the ways of the birds and the Mind that has planned everything so wonderfully.

Perhaps some of you have been to the seashore. Would any of you like to tell us anything interesting you saw along the sandy coast? (If the children have not had any such experiences, wonder may be created by letting them look at some of the shells on the worship table. These may be passed quietly. Encourage comments.)

BIBLE READING: Long ago the Psalmist gave us a beautiful thought. (Read Psalm 77: 19a, "Thy way was in the sea." Talk over this idea with the boys and girls, helping them to see that God's plans are everywhere.)

STORY: "The Way of a Snail"

Mary was lying near a log. She had noticed it was a piece of an old tree that had drifted up on the shore. There was a cool breeze from the sea Mary loved. The air was clear and fragrant.

Suddenly her attention was caught by something crawling on the log. She raised up on her elbows. A snail! That's what it was. She had seen pictures of them in school. In fact they had studied about them last spring. The funny little fellow carried his house on his back. His house looked like a spiral stairway that went up and up and up and

never seemed to stop, but did.

There were his eyes, too, on the ends of those long feelers. Mary remembered that his eyesight was poor; that's why he must be stretching his body and bending his feelers to see that he was not bumping into anything!

Just how did he walk with that one foot? Mary gazed and gazed. No wonder people said "You are as slow as a snail." Why, that snail had gone only about two inches in one minute! She was sure it had been no farther.

Mary reached out to touch the feelers. As she did so the eyes disappeared inside the feeler and the body slipped back into his house. "Now I've scared him. How stupid to have touched him." She picked up the little shell and carried him to her house. "You are a wonderful little animal. I shall keep and feed you," she said aloud.

PRAYER: Dear God, thank you for all the wonders in your world. There are so many they take our breath away. You are so great and yet are able to create tiny living creatures. Some we cannot even see without a microscope. Thank you for everything and help us to appreciate your loving kindness. Amen.

OFFERING, with response, "My God, I Thank Thee"²²

QUIET MUSIC: Play softly "My God, I Thank Thee"²²

August 1

THEME: *Salt Crystals*

WORSHIP CENTER:

In the book *How Miracles Abound* by Bertha Stevens, John Day Co., N. Y., there are some beautiful pictures of crystals. The Beacon Press leaflets that go with *How Miracles Abound* may be obtained from the Beacon Press, Boston, Mass. There are three leaflets with beautiful illustrations of crystals. There are two sets of leaflets; indicate the one you wish. They cost 75c a set. The Bible will be open at Luke. If any crystals are obtainable, place on the worship table.

QUIET MUSIC: "Adagio" by Mendelssohn²²

SONG: "Things Speak to Me of You"

LEADER:

We have been learning a great deal about the wonders in God's world. This morning as you salted your egg for breakfast if you had one, were you at all curious as to where the salt came from? Does anyone know? Yes, salt comes from the ground. One little grain of salt is a crystal. The salt crystals that we dig from the earth may be many millions of years old. If you dissolve some salt in hot water in a saucer, then let the water evaporate, the salt turns back into crystals. I wonder where the salt went when it was dissolved in the water? An interesting thing is that a salt crystal will always look like a square block. The little molecules arrange themselves in a neat pattern, as you see in this picture. (Beacon Press Leaflet No. 1.)

God seemingly likes beauty and order even in very tiny things. In our Bible we find this verse, "Salt therefore is good" (Luke 14:34a.) Another Bible verse that — will read for us shows how other people long ago in our Bible times wondered about and appreciated our world.

BIBLE READING: Psalm 104:24

SONG: "Loving Kindness"²² (This may be sung while the offering is being taken.)

PRAYER: Our Father, we not only thank you for our gifts of money to share with others but we silently thank you for sharing your many ideas to create beautiful birds, life in

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the sea and tiny crystals that help us live. For all thy goodness to us, we thank thee. Amen.

QUIET MUSIC: "My God, I Thank Thee"²²

August 8

THEME: *The Sky Around Us*

WORSHIP CENTER: A lovely picture of clouds and the blue sky. On the worship table place the Bible, open at Psalm 36, and a vase of flowers.

QUIET MUSIC: "Sunday Morning," by Mendelssohn

A POEM:

BEAUTY

I wonder just how far the sky
Reaches out in space?
I look as far as I can see—
The end I cannot place.

The colors of the spacious sky.
Change, as time flies by,
From robin egg blue to sunset gold,
Gray, purple, pink, and scarlet bold.

I wonder if there is an end
To all the lovely things God sends
To us each day. No money ever need we pay,

For joys He gives us day by day.

LEADER: In our Bible, we find someone thinking about God's loving kindness. Let us listen as — reads it for us.

BIBLE READING: Psalm 36:5 (American Revised Version)

LEADER:

God's faithfulness reaches to the skies and beyond the skies. We do not have to take a vacation trip to enjoy the beauty of the sky. Every morning when we wake, there it is. Every evening there it is with its tiny lights, or so they seem to us. Yet the stars, we know, are very, very large masses of fire and gas.

Let us think about the sky. The sky is blue because there is more blue in the rainbow of colors than any other. The air high above catches the sunlight and scatters it everywhere. If we could go beyond the air that hovers around the earth and look at the sky it would not be blue but black. The air helps make our rainbow of colors. It helps scatter sunlight to make our blue sky.

To help you understand how big the sun is, if it were hollow like a cup, it is thought that a million earths could be dropped inside it. The sun is ninety-three million miles away from the earth. Maybe you have

wondered some things about the sky? Would you like to share your thoughts? Maybe we could put some of your wonderings into a prayer, or litany or poem.

CREATE LITANY ON BLACKBOARD: Use this prayer to close the service.

LEADER: Somehow just looking at the beautiful stars moving in orderly ways helps us to know God.

OFFERING, with Response, "We Worship Thee"²²

QUIET MUSIC: "We Worship Thee"²²

August 15

THEME: *With Animal Friends*

WORSHIP CENTER: The Encyclopaedia Britannica Press, Chicago, has picture books of many animals and their ways, available at .50 ea. The True Nature Series, Book No. 10, *Adventures of Bunny Rabbit* could be used on the Worship Table. A lovely bunny is pictured on the cover. The Bible open at Psalm 8. Flowers will add to the attractiveness.

QUIET SONG: Let someone sing the song "We Thank Thee, God, for Eyes"²²

LEADER: We have been thinking in our worship times about the wonders around us as we enjoy these vacation months. The birds, the flowers, blue sky and trees remind us of God and all his wonderful works. Animals are interesting too. They have been created in remarkable ways. One little boy wrote down his thoughts about some animals. Listen while I read it to you.

SOME THOUGHTS: "Animals' Protection"

(A rabbit) A bunny protects itself by hopping.

(A bird) A bird protects itself by flying.
(A bear, a lion, and a tiger) These protect themselves by clawing and biting.

(A person) A person protects himself by his mind.

God made all these things.

THOMAS ANDERSON and E. D. SMITH
(Grade 4.)

SONG: "My God, I Thank Thee"²²

STORY AND CONVERSATION:

There are so many kinds of animals. Name some of the animals that you like best. (Comment on any of them that they name.) Each animal has its own way of building its home, caring for its young. Rabbits, for instance, like to build their homes in a hole in the ground. We call the hole a burrow. When the mother rabbit cares for her young, she pulls wool from her body and this makes a nice blanket for the babies. The newly born babies are blind, and have little fur. They huddle close together. They like cabbage and carrots to eat; nice green leaves and berries are good too. The little wild rabbits have tannish brown coats. They are protected from wild animals with this coat that looks so much like the brown earth.

God has planned these living creatures so they can depend upon themselves. It is quite remarkable the way they take care of their young and protect themselves.

OFFERING, with Response, "We Worship Thee"²²

PRAYER: O God, for all living creatures we thank thee. Help us to learn their ways; perhaps they can teach us many things. May we protect our pets and love and care for them and see that no harm comes to them. We must remember that we are stronger than they. Amen.

BIBLE READING: Psalm 8:1, 6, 7. These verses show us that man has power over

the animals. May we remember to treat them with kindness.

CLOSING SONG: "Things Speak to Me of You"²²

August 22

THEME: *With Our Families*

WORSHIP CENTER: A family picture showing children and their parents having pleasant times together. The rest of the worship center may remain the same as last week.

QUIET PRAYER: "Thanks for Home Things"²²

STORY: "Families Are Fun"

One of the nicest things about the summertime is the opportunities we have to spend with our families. Sometimes we take week end trips, sometimes longer journeys. It is fun having a father and mother who care for us and provide good times for us. Let me tell you about Nancy.

Nancy was excited. It was Daddy's vacation, an extra long one this year for some special work he had done. They were on a motor trip. Nancy and Jim, her brother, had been counting the minutes until everything was ready for the trip west. They were going to Colorado to see their Uncle. Driving through was lots of fun, as they soon discovered.

Day after day they drove, meeting new people, sharing conversations, stopping at hotels and tourist homes. One day they arrived in Colorado and drove a few miles extra to see some of the beautiful snow-capped mountains. How big they looked! Then they went on to their Uncle's home, where more pleasant experiences awaited them. Jim loved the pony and took many rides. Nancy enjoyed riding it too. The day for departure arrived too soon. Back over the miles they retraced their steps, singing sometimes and having a jolly time.

One day they saw a little spotted fawn, on the edge of the woods. They saw flowers and birds that they had never seen before.

Back home, Jim said, "Do you know what I liked best about our trip?"

"I'll bet the pony!" said Nancy.

"No," said Jim. "It's just the happy feeling I have inside of being with all of you and doing things together."

PRAYER: Dear God, we thank you for happy times with our families, for all the good times we have had this summer. May we live better lives because of the wonders we have seen and the new friends we have met, and may we want to be the best kind of boys and girls that we know how to be. Amen.

OFFERING, with Response, "Our Offering Verse"²²

SONG: "For the Beauty of the Earth,"²² verse 3

August 29

THEME: *Vacation Wonders Live On*

WORSHIP CENTER: Place the collection of vacation wonders on shelves made from orange crates in front of the worship table. On top of the museum place a scarf and an open Bible.

QUIET MUSIC: "Sunday Morning" Mendelssohn²²

CALL TO WORSHIP:

Vacation days are nearly over,
The happy times have quickly passed.
Yet in our thoughts the things we've seen,
Within our minds shall ever last.

We thank you, God, for summer days,
Blue skies, white clouds, warm air,
For birds that sing so merrily
In woods and gardens fair.

SONG: "For the Beauty of the Earth"²²

STORY: "Larry and Margaret's Museum"

Bang! Bang! Bang! went the hammer.

"There!" said Larry as he finished tacking the cardboard sign on the top of the two orange crate boxes, "Guess it's finished."

Margaret looked at the sign she had painted with her water colors. "Vacation Wonders." The letters were neater than she had thought they would be. They really looked nice on the red-painted crates.

Looking on the shelves, Larry lifted out carefully a wren's nest. It was so small! "Remember when we found this as we parked the car on our trip? It was surely hot that day!"

"I'm glad mother thought of making this museum," said Margaret as she reached in the crate and lifted out a "Jack-in-the-Pulpit." "This was our first find. Doesn't he look like a minister in his pulpit?"

Margaret and Larry kept up an incessant chattering over their museum. Three bright red stones had been found by a river's bank. A blue-winged butterfly lay on cotton in a small box. Here were some shells they had gathered on the beach. There were wild flowers they had pressed and mounted on black stiff paper. Many other things were to be found in the museum.

"You know, Larry," said Margaret, "We can keep on adding to this all during the fall and wintertime. Maybe we'll have to change our name if it is going to be more than Vacation Wonders!"

"I know," said Larry. "Mother said these were God's Wonders. Let's call it that."

Two children went running through the house to tell their mother about their change of plans.

PRAYER: Dear God, we know that you have so many surprises for us! Let us always remember the wonderful things we have seen during our vacation days. May they fill us with love and may we want to do good things for others. Amen.

OFFERING, with Response "My God, I Thank Thee"²²

QUIET MUSIC: "Loving Kindness"²²

Junior Department

By Elouise B. Rivinius*

July Programs

THEME FOR JULY: *Let Freedom Ring*

FOR THE LEADER:

Space does not permit detailed printed

*San Marino, California

programs for these sessions. Those who have followed the suggested services for the past nine months will not find it hard to supplement these more abbreviated programs.

Interest in the "Freedom Train" which has been on tour throughout the country may be channeled during July into an appreciation of the contribution which the Christian religion has made to democracy. The following services based on the "Four Freedoms" are planned to help the juniors recognize the

dependence of democracy upon Christian principles.

During the summer months do things differently from the usual way. If it is not too large, let the group sit in a circle. Rearrange the room, if possible, or perhaps hold some sessions outdoors.

Note material to be secured for July 18 and 25.

July 4

THEME: *Freedom of Speech*

PREPARATION FOR WORSHIP:

(Discuss the meaning of the words *freedom* and *democracy*, letting the children compose satisfying definitions leading to some such conclusions as the following:

Freedom is the liberty to do what we wish so long as it does not interfere with the liberty of others to do as they wish.

A *democracy* is a government under which the majority rules and the minorities have rights.

Lead them to see that only in Christian countries are such freedom and democratic principles put into effect.)

PRELUDE: "America"

CALL TO WORSHIP: "Blessed is the nation whose God is the Lord."

RESPONSE: "Righteousness exalteth a nation: but sin is a reproach to any people."

HYMN: "America" (verses 1, 2 and 3)

RESPONSIVE READING: Psalm 67. (This Psalm may be memorized and used each Sunday of the month. Let the juniors work it out in choric speech.)

HYMN: "Our God, Our Help in Ages Past" (Use each Sunday of the month as a theme song.)

STORY:

THIS FREEDOM

There was a riot in the Temple at Jerusalem. Paul, the great Christian teacher and preacher, had been quietly worshipping with his friends when some of his enemies found him and began accusing him of things which he had not done. A mob quickly gathered and dragged Paul out of the Temple and into the street.

Fortunately a riot call had been sent in and before the crowd could lynch their prisoner the soldiers arrived and Paul was rescued from the mob. He was arrested by the chief captain and ordered to the castle for examination. As he was taken up the castle steps Paul asked the captain if he might say a few words to the people who still followed him.

He raised his hand for silence and then quietly spoke to the angry crowd. He told them the story of his life, and what God had done for him and why he was now a follower of Jesus. The people listened with interest until he told them that God had sent him to preach to the people in other countries—the despised Gentiles. Then the rioting broke out again and Paul was hurried on into the castle.

The captain was sure that Paul must have done something to arouse the mob and ordered that he should be beaten until he confessed. As the soldiers prepared to flog their prisoner Paul said quietly, "Is it lawful for you to scourge a Roman who has not been sentenced?"

"This man is a Roman!" The word was rushed to the captain, who came to him at once. "Tell me," he demanded, "are you a Roman?"

"Yes," answered Paul proudly, for he knew that to be a free citizen of the great Roman

Empire was the greatest privilege that anyone could have.

Fear and respect were in the captain's eyes as he said, "With a great price obtained I this freedom." (He meant that he had paid a large sum of money to become a naturalized Roman citizen.)

"But I was free-born," answered Paul, for he had been born to parents who were Roman citizens. Paul was not heated and was given the right to state his case before Roman authorities as was the legal right of any citizen of Rome.

Here in America the right to speak freely and to be able to tell our side of the story is granted to us by our Constitution. It is one of the rights of a democracy. This privilege did not come easily. It, too, was bought with a great price by the men and women who founded our land. It was bought with war and suffering and bloodshed by those who believed that freedom is one of God's greatest gifts to mankind.

PRAYER: (for determination to do our part to keep America free and to be good citizens of our country.)

PRAYER RESPONSE: "America" (last verse, sung very softly) (Use throughout the month.)

OFFERING SERVICE:

Leader: "What shall I render unto Jehovah for all his benefits toward me?"

Response: "Bring an offering and come into his courts."

PRAYER HYMN: "Hymn of Thanksgiving" (verses 1, 3 & 4)

CLOSING WORDS: And now may something of the courage and determination of those brave men and women who founded our country at such great cost be in us as we go out to show ourselves good Christian citizens of our beloved land.

July 11

THEME: *Freedom from Fear*

PREPARATION FOR WORSHIP:

(Ask children if they can name the four freedoms and if they know who first spoke of them as such (F. D. Roosevelt). Explain that freedom from all fear cannot be promised to everyone, but that our Constitution protects us from certain fears from which peoples of other nations often suffer.)

(Use program of first session as basic outline for this and the following services.)

STORY:

I WILL FEAR NO EVIL

There was a new boy in the fifth grade class at Madison school. Although he was dressed entirely in brand new clothes, and very nice ones too, they looked strange on his thin little body. He did not wear them with the careless assurance of most ten-year-old boys. In fact he seemed to have no assurance at all.

Heinrich had come only last week from Germany to live at the Levine's house and his cousin Jake had brought him to school for the first time that morning.

As he sat at his desk Heinrich tried to tell himself that there was nothing to be afraid of now. He was in America. Even though he was a Jewish boy he would never again have to wear the yellow arm band with the Star of David on it to set him apart from others. His new home was not in a crowded section of the city where all Jews were forced to stay, as in his old home, but Aunt Hannah and Uncle Jacob had a nice home in a pretty section of the town. Jake had laughed at him when he had asked how far Jews were allowed to go in the streets of the city and

how late they could stay out at night.

Suddenly a bell rang. Heinrich jumped to his feet at attention. His face turned a pale, sickly white, and he sat down again in confusion as Jake tugged at his jacket. "Sit down," he whispered. "It's just the tardy bell."

But it was several months before Heinrich got over his fright whenever bells rang, or whistles blew, or his name was called unexpectedly. He was afraid to walk in line, too. Terrible things had happened to his people when they had walked in lines.

One day when he was at home sick Miss Armstrong, the fifth grade teacher, explained to the class about Heinrich's fears. She helped them to understand his problems and why he often behaved so strangely.

He was afraid of policemen because policemen had come to his home one night and taken away his father and mother and he had never seen them again. He himself had spent long months in a concentration camp where everything he did had to be done only when a bell rang. He had to stand in line for long weary hours for roll call, for a very little food, or for his turn even to get a drink of water.

It was a long time before Heinrich could learn to laugh and play the way Jake and the other boys did and before he could wave gaily to the cop on the corner, instead of running as fast as he could to hide shivering with fear in Aunt Hannah's coal cellar at the sight of a blue uniform.

Heinrich had known some English before he came to America. Now he learned rapidly as he attended school and played and worked with the other children in the class. How proud he was when he could speak correctly every word of the pledge of allegiance to the flag of the United States! To no other boy in the room did the words "liberty and justice to all" mean quite so much as they did to Heinrich.

E. B. R.

July 18

THEME: *Freedom from Want*

PREPARATION FOR WORSHIP:

(If possible secure a copy of "The Children's Charter" and discuss briefly with the juniors the standards which our government has set as the special rights of children. Help them to see that such concern for the welfare of children is a direct product of the Christian religion.)

(For this worship service and the following one substitute "America the Beautiful" for the opening hymn.)

(Instead of a story invite someone from your Community Chest or City Welfare Department to tell the juniors what is being done by your city or county to help assure freedom from want for the children of your area. Perhaps a speaker on European relief could tell of the efforts to help children there.)

July 25

THEME: *Freedom of Worship*

PREPARATION FOR WORSHIP: (Ask the juniors what they think was the most important reason for the founders of our country coming to America. Show such pictures as "The Pilgrims Going to Church" and those of other early religious groups which sought shelter in the New World—Quakers, Catholics, etc. For your call to worship

¹ Obtainable from The White House Conference on Child Health and Protection, Interior Bldg., Washington, D. C., or from The Children's Bureau, 14th and Constitution Ave., N. W., Washington, D. C. (20c).

read "The Landing of the Pilgrim Fathers in New England" by Felicia Dorothea Hemans.)

STORY:

FREEDOM TO WORSHIP GOD

Heinrich Cohen was a Jewish refugee boy who had come from Germany to live with the Levines in America. He was especially happy as he hurried along to school beside his cousin Jake. This was Monday and he had been elected by the class to lead the salute to the flag each morning for the entire week. It was a real honor, and Heinrich had made Jake go over every word with him to make sure that he understood and could pronounce each word correctly. He was very sure that he knew it perfectly.

As they turned the corner they almost bumped into Mike and Annie O'Halloran. "Hey! Where are you going?" demanded Jake. "Don't you know it's almost time for school?"

"We aren't going to school today," answered Annie importantly. "It's All Saints' Day and we are excused to go to mass."

"How come?" asked Heinrich, as the two boys went on to school. "Why should they get out of school if the rest of us don't?"

"They are Catholics," explained Jake, "and when they have special church days they get excused from school. We get off to attend our special holy days and feast days too. They never say anything at school. It's like that here in America."

The bell rang and the classes marched into their rooms. Miss Armstrong called the roll and the fifth grade was ready to begin the morning's work. At her signal Heinrich left his place and came to the front of the room.

"Stand! Attention! Salute!" His voice rang out clear and strong, and the class repeated together the words of the pledge. That is, all but one. Martha Woods stood quietly in the back of the room, her arms at her side.

"Martha did not salute!" whispered Heinrich to the teacher. "She must salute the flag, mustn't she, Miss Armstrong?"

Miss Armstrong drew Heinrich aside and answered softly, "Martha's parents do not believe that it is right for one to give his allegiance to any earthly person or country, but only to God. Martha is a good American but she is excused from saluting the flag because of her religion."

Later in the day Heinrich had to go to the nurse's office. He had never been vaccinated, and the school doctor was there that day to vaccinate any child who did not have a certificate. The prick of the needle was not very bad and he was rather proud of the white patch of gauze on his arm.

"Where is your scar?" he asked Billy Jones at noontime.

"I haven't been vaccinated at all," Billy said. "I go to the Christian Scientist Church and my folks don't want to have me vaccinated."

It all seemed very strange to Heinrich, but as he thought about it that night he felt glad that he was in a country where the religious beliefs of everyone were respected and their rights protected by law. "America is a great country," he thought, "and I want to learn to be a good American, too."

E. B. R.

August Programs

FOR THE LEADER:

During this month there will probably be many adjustments to be made in the junior department. Classes may be combined and substitutes may replace many of the regular

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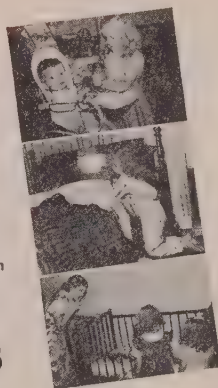
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teachers. In some small departments there may be no class sessions at all and the entire period may be in charge of the superintendent. This will provide the alert leader with wonderful opportunities to become better acquainted with her boys and girls. A much less formal plan than usual may be used. Why not let junior worship committees help plan the programs this month?

These committees could be made up of volunteers who would like to work with you, or each class could take turns in planning for a Sunday's service. Preliminary planning should be done with the entire group so that they will all know the theme which has been decided upon and what sub-topics will be used each week. Choose some very simple themes and suggest several, letting the group really make a choice as to which they prefer.

If you are using the summer units of the closely graded lessons there is an abundance of worship material from which to choose. The fourth graders could develop the theme "Making Right Choices" into a very fine worship service. The fifth grade group could contribute an exhibit of maps, models of Palestine, or a quiz program based on their unit, "It Happened in Palestine." The sixth grade groups have a wealth of resource material from which to choose in their nature unit "The Earth—Mans' Home." Other lesson materials undoubtedly offer similar rich resources.

Another theme might be called "Stories Jesus Told" and be based on five of the parables of Jesus, with weekly themes as follows:

- The boy who came home (Luke 15:11-32)
- A friend in need (Luke 10:25-37)
- The wise builder (Matthew 7:24-27)
- The use of our talents (Matthew 25:14-29)
- The sower and his seed (Luke 8:4-15)

Calls to worship for these programs could be chosen from previous program material. Help the committee choose hymns that develop the theme and contribute to the experience of worship. "Fairest Lord Jesus," "Tell Me the Stories of Jesus," "Thy Works of Love," "God's Presence," "God Speaks to Us," "O Master Workman of the Race," "O Master of the Loving Heart," "Brother of All the World" are the type of hymns that

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should be used. Let the group compose prayers, litanies and offering rituals which they find meaningful.

STORY RESOURCES:

A FORGIVING FATHER

Have you ever tried to explain to others something that was very important to you but not have them understand it? Jesus, too, knew the disappointment of sharing the best he had with those who listened to his stories but were unable to appreciate what he really was trying to tell them. Perhaps it was like that the day he told the story of the boy who "came to himself."

There were tax collectors and people who did not go to church regularly in the audience that day and some lawyers and several proud Pharisees who stood a little to one side so they would not have to touch any of the "sinners" who gathered closely about Jesus to hear his stories. Jesus had told them that God was like a tender shepherd, who could not rest until a little lost lamb had been found and safely restored to the fold. "God," he told them, "rejoices when one of his children returns to him as a woman would who had found a valuable coin which had been lost." But still they did not understand.

"A man had two sons," he began again, and the fathers in the group nodded understandingly; they were proud of their sons. As the story continued, however, they no longer smiled for these boys were no credit to their father. The older boy, a selfish ambitious young man, had gone into his father's business and hoped to inherit it some day. The younger lad was a wild, restless boy who could not settle down and who longed for adventure.

"Coming to his father one day he said, 'Father give me my share of the property.'"

"Surely," thought the lawyers who were listening, "the father will not do that! Everything should go to the oldest son. It is the law!"

But Jesus was saying, "So he divided his property between them." At first everything went well with the boy, and as long as his money lasted he had a wonderful time. At last, however, it was all gone and he found himself alone in a distant country with no money, no friends and no job except a chance to feed the pigs of a wealthy farmer. For him, a Jew, to feed pigs was the depth of degradation.

The people listened spellbound to the story and nodded in satisfaction. "Just what he deserved," they whispered to each other and were surprised that the story had not ended when Jesus went on. "When he came to himself he said, 'How many hired men my father has who have more than enough to eat, and here I am dying of hunger! I will get up and go to my father and say to him, 'Father, I have sinned against heaven and in your eyes; I no longer deserve to be called your son. Treat me like one of your hired men.'"

The look of satisfaction again stole over the faces of his listeners. "Now the father would have a chance to punish this wayward boy as he deserves," they thought.

Peter and Andrew may have whispered to each other. "He'll shut the door in his face when the boy gets home." Perhaps Judas clutched more tightly the bag of money he carried for the disciples and groaned at the thought of how much the boy had wasted.

Matthew, the former tax collector, would think that the father might take the prodigal back and make him work to repay all he had lost. Thomas could not have believed that the father would ever trust the lad again or love him as before, no matter how repentant he was. Only the shining eyes of young John showed that he perhaps had guessed how the story might end.

The gentle voice of Jesus continued, and he was saying, "But while he was still a long way off, his father saw him and ran to meet him. 'Father, I have sinned,' the boy sobbed, but stopped as his father threw his arms around him and kissed away the penitent tears which were streaming down his cheeks. 'Make haste,' he said to his servants, 'and get out the best robe and put it on him, and

put a ring on his hand and shoes on his feet; and get the calf we are fattening and let us feast and celebrate.'"

There was a murmur of complaint as the impact of the father's words reached the ears of the crowd which had followed that story with breathless interest.

"What about the other son?"

"Everything is his now! Surely he will not let his brother stay in his home after all he's done."

"Hush," said someone.

Jesus had gone on with the story and was saying "My child," and how tenderly he must have spoken the father's words to the self-righteous, unforgiving older son, "you have been with me all the time, and everything that I have is yours. But we have to celebrate and be glad, because your brother was dead and has come to life, he was lost and is found."

The story was ended. Jesus looked around at the people about him but only in the radiant face of John the beloved did he see the answering look of understanding.

WHO IS MY NEIGHBOR?

It was late one Saturday night and down by the gas works two men with hats pulled far down over their eyes, and handkerchiefs tied across their faces for masks, lurked in the black shadows of the huge tanks.

"He'll be along soon now," whispered the taller thug, and he twirled an ugly looking blackjack with a practiced hand.

"Sh!" whispered his companion. "There he comes now."

Hurrying along the street came the man for whom they were waiting. The brief case which he held close to his body contained the money which he had received that afternoon for the sale of some valuable jewelry. There had not been time to put the money in the bank, but as he walked along the dark street he wished that he had waited until morning before accepting the cash.

The man never knew what hit him. Some hours later when he opened his eyes he knew

that the brief case was gone. When he tried to move he found that his legs would not respond and if he raised his head the pain was unendurable. He lay in the gutter praying that some kind soul would come by and help him.

After a long time he did hear footsteps. "Help," he called in a weak voice. The footsteps paused for a moment, and then he heard them running rapidly away and they were soon lost in the distance.

Sometime later another pedestrian came by and pausing beside the figure in the gutter muttered, "Another drunk. I must report this to the police." And he, too, hurried on his way.

It was after midnight and the pain in the man's leg was getting worse. If only someone would come and help him! Again he heard the sound of someone approaching. This time it was the clatter of horse's hoofs and the rattle of a rickety wagon. Gathering all his strength he called, "Help! Help! Help!"

The old laundry wagon drew to a sudden stop. Out of the high seat clambered the wizened little Chinese laundry man.

"Vely bad, vely bad," he exclaimed as he felt the big bump on the injured man's head and saw how badly his leg was injured. Quickly he got out his first aid kit from under the seat of the wagon and bandaged the injured man's wounds. Opening the back of the laundry wagon he made a bed and carefully assisted the poor fellow into the wagon.

Off he went, driving carefully so as not to jar his patient, until they arrived at the emergency hospital. With friendly interest the kindly laundry man stood by until he knew that the injured man was in good hands and would be given all the care that would be needed. As he left the hospital he stopped at the desk and laid an envelope before the clerk.

"Here a little money for hurt man, so he can go home in morning," he said simply. And going out he climbed into the laundry wagon and started on.

Intermediate Department

By Doris C. Kinsley*

July Resources

THEME FOR JULY: *Freedom*

During the month of July we shall be considering the Four Freedoms. It would be well to secure the poster pictures, "The Four Freedoms" by Norman Rockwell so popular a few years ago. They may be obtained from schools or libraries, no doubt. Use one each week for the worship center.

July 4

THEME: *Freedom of Speech and Expression*
PRELUDE: "Mine Eyes Have Seen the Glory"
CALL TO WORSHIP: Psalm 9: 1, 2, 10, 11

HYMN: "God of Our Fathers, Whose Almighty Hand" (If possible, use the trumpet where indicated)

PRAYER OF THANKFULNESS:

O thou great Guide and Guardian of all those who trust in thee, we come gratefully

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on a day when people noisily proclaim their freedom; thankful that ours is the heritage of a freedom-loving country, that at great personal and national sacrifice we have been thus far assured the free way of life. Make us ready to use our freedom for the highest good of all, ready to protect that freedom from forces that would work to destroy it. Forgive us for taking for granted a gift that so little of the world enjoys. Make us worthy of it, lest, like nations in the past, we should let it slip away. In the name of the Christ who came to set man free from sin and self. Amen.

TALK:

WHAT OF YOUR SPEECH?

"I guess I'll talk if I want to. This is a free country, isn't it?" Have you ever heard remarks like that? Too often the loud-mouthed talkers brag about their rights as free Americans, but what they say is hardly worthy of so wonderful a tradition of liberty and justice for all.

Baroness Von Trapp, the head of the Trapp family of Austrian singers, described her return visit to her native country during the war. "It was enough," she said, "to make me never want to go back to a country where you could be no longer free even to talk with your family around the dinner table. One spoke in whispers, furtively, lest un-

* Scripture verses quoted in this story are from *The Bible, American Translation* by Smith and Goodspeed. Used by permission of The University of Chicago Press.

friendly ears be listening, lest children be forced to betray their parents. Suspicion and distrust robbed one of his old friends."

In a country like America which depends upon the effective working of democracy, it is particularly important that speech be guarded, that negative and dangerous ideas not be broadcast. Peter, in one of his letters, says, "Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God."

Servants of God? What did he mean? Could it be that reverent speech, refusal to use the name of God and his Son carelessly, and refusal to laugh when others swear, would be part of using the freedom of speech as a servant of God? Or being sure that you speak only positive things about people? Untold damage is done and people hurt for a lifetime because of unloving speech, gossip that stretches the truth, criticism that isn't meant to be helpful.

What of your speech? Is it kind? Is it truthful? Is it reverent? Is it positive? Is it clean? Is it courteous? One old lady is said to have remarked, "When I was young I had to keep still so the old folks could talk; now they make me keep quiet so the young folks can learn self-expression. I'd like to know when my chance is coming." Plain courtesy requires that we be aware of other people and their wishes. We are free to speak, yes; but it may be the courteous thing to let others exercise that freedom as well as ourselves. The charming conversationalist, after all, is the good listener.

POEM:

THREE GATES

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates; First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

(From the Arabian)

What of your speech? Before you say something of another, do you ask, "Is it true? Is it kind? Is it necessary?"

HYMN: (As each goes by the table to leave offering) "O Beautiful, My Country"

July 11

THEME: *Freedom of Worship*

WORSHIP CENTER: The picture by Norman Rockwell from "The Four Freedoms."

CALL TO WORSHIP:

It is written:

Look unto me and be saved, all the ends of the earth; for I am God, and there is none else.

As I live, every knee shall bow to me, and every tongue shall give praise to God.

Let us

Give unto the Lord the glory due unto his name;

Let us

Worship the Lord in the beauty of holiness.

A Youth: Unto thee, O Lord, do I lift up my soul.

Second Youth: Lead me in thy truth, and teach me; for thou art the God of my salvation, on thee do I wait all the day.

First Youth: Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

Leader: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue nor doeth evil to his friend,

nor taketh up a reproach against his neighbor.

HYMN: "O Worship the King"

TALK:

FREE TO WORSHIP OR NOT

America the free. America was founded on the proposition that each man could come to God in his own way, that worship cannot be forced, that man must be free to adore and serve his Creator as his heart prompts him. Freedom to worship God,—can you imagine what that would mean in a country where Christians must meet in secret, fearful for their very lives? And in those countries where they are free to worship yes, but where their churches are mere shells, lacking heat and beauty? When one looks around America, is he not inclined to think that her people are free from worship, free not to worship God? "But I can worship just as well on the golf course," someone will say. Of course this is possible, but *will* you?

Freedom to worship God. We are free to express by the outward act of going to church what we inwardly feel, that we are incomplete apart from our Maker, that our hearts reach out to him in longing, that he gives to us peace, poise, and strength for "the living of these days."

PRAYER: Read stanzas 1 and 3 of "Come Thou Almighty King"

OFFERING: Unto him who owns all that we are and have, let us now offer a share of our money.

HYMN: "Praise to the Lord, the Almighty."

BENEDICTION:

Peace be within these walls.

Peace to young and old who enter here.

Hasten the time, O Lord God, when not alone the holy places where thine honor dwelleth, but the whole earth shall be full of thy glory. Amen.

July 18

THEME: *Freedom from Want*

WORSHIP CENTER: The Norman Rockwell picture from "The Four Freedoms."

CALL TO WORSHIP: Psalm 34: 8-11

PRESENTATION: "The Obligations of Plenty"

A Girl: But isn't this a poor time to talk about freedom from want when we are the only country in the world that is free from hunger and want?

A Boy: We can be thankful that we live in a country where most of us do not know the pangs of unsatisfied hunger; thankful that we have not known suffering.

Another Girl: Worship without works is dead. I don't think we're truly grateful until we are willing to share what we have all the time with those who seldom or never have a tenth as much. Last week, every time I started to spend money for something I

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through my church to those in need. I have it here, in the right side of my envelope, for benevolences. (She holds up her church envelope.)

The Boy: Betty Long, one of the U.S. delegates to the World Christain Youth Conference in Oslo last summer, wrote:

"When we were guests in a home in England I had an egg for breakfast. I knew that my host or my hostess or some member of the family had given up his egg for that week in order that a young American might have an egg.

"When we were at Oslo, our meals were as follows: Breakfast, black bread, herring, and tea; Luncheon, black bread, potatoes, and tea; Supper, black bread, herring, and tea. A girl from Poland who became a good friend of our American group said, 'I'm having trouble with my stomach.' 'So am I,' I replied, unthinkingly, and meaning that the food was too coarse and monotonous for me. My Polish friend continued, 'This food is entirely too rich for me. We have as much here in one day as we have at home in a week.'"

HYMN: "Christian, Rise and Act Thy Creed," "When Thy Heart, with Joy O'erflowing," or "Love Thyself Last"

OFFERING, using first two verses of "We give thee but thine own," as the response

BENEDICTION: The Lord bless you and keep you from want, and make you a willing steward of your blessings. Amen.

July 25

THEME: *Freedom from Fear*

WORSHIP CENTER: Norman Rockwell picture from "The Four Freedoms" set

CALL TO WORSHIP:

Girl I: Psalm 27:1

Boy: Psalm 27:3

Girl II: Psalm 27:4

Boy: Psalm 34:3

Girl I: Psalm 34:4

Girl II: Psalm 34:6

Boy: Psalm 34:8

HYMN: "The Lord Is My Shepherd, No Want Shall I Know," or "Thine Arm, O Lord, in Days of Old," or "There's a Wideness in God's Mercy"

TALK:

OF WHAT ARE YOU AFRAID?

Do you ever look under the bed at night when you go upstairs alone? Do you like to have a light left on when you go to bed? Is it hard for you to learn to swim because you are afraid of drowning? Are you afraid of failing in your school work?

Now, a certain amount of fear is a healthy thing to have; it keeps us from walking needlessly into danger. Perhaps we should call it *caution* instead of fear. Our towns spend large sums of money providing those means of public protection which help to remove fear from our lives: policemen, firemen and fire-fighting equipment, traffic signs, and sanitation. All this in a country which believes its people should be free from fear. Yes, and social security and old age pensions lend security to thousands.

Yet there are those who lie awake nights worrying, like the old man who said, "I've had a lot of trouble in my life; but most of it never happened."

The worry Cow would have lived till now

If she'd only saved her breath,

But she feared her hay wouldn't last all day,

So she choked herself to death.

John, one of the writers of the New Testament, said: "There is no fear in love; but perfect love casteth out fear: he that feareth is not made perfect in love."

Our love for a loving, father-like God who is the Good Shepherd of his flock will take away much restless worry and free us to live at our best.

Said the sparrow to the robin:

"I would really like to know

Why these anxious human beings

Rush around and worry so."

Said the robin to the sparrow:

"I think that it must be

'Cause they have no heavenly Father

Such as cares for you and me."

If God is your ever-present help, if your faith is in him, the Strength of your life, of what need you be afraid?

PRAYER: (Have a young person write a prayer expressing the desire for a fearless faith, a freedom from worry and needless fears.)

OFFERING: As piano plays "The Lord is My Shepherd."

BENEDICTION: Philippians 4:7

August Resources

THEME FOR AUGUST: *Freedom* (continued)

This month we shall be dealing with other freedoms which America and a religious outlook on life provide. Help the worshippers to see that they are really free only as they get rid of corroding, binding influences in their lives. Much of our freedom is up to us, from inside ourselves. A government can provide protection, but it cannot force a person to free himself within.

August 1

THEME: *Freedom from Ignorance*

WORSHIP CENTER: Set up a table to look like a school desk, with books, paper, and pencils.

PRELUDE: "Father of Lights"

PRESENTATION: "Freedom from Ignorance" (A bell rings, as though to call pupils to school.)

A Boy: Ah, school. I hate school. It's a pain.

A Voice: (The calm, sure voice of a man.) "Study to show yourself approved unto God, a good workman who has no need to be ashamed, rightly handling the word of truth."

The Voice of a Child: What is truth? I live under oppression in Europe. I am fed on lies. All my life I have been taught to hate. I am eager to learn, to learn the truth about things. But how can I? We have no schools. I want to amount to something, for I am young, with all of life ahead of me, but I can have no opportunity to be trained for anything.

Leader: Miss Dorothy Jupp, a nurse (yes, the nurse, doctor, and minister) of the Grenfell Mission in Labrador, writes this to young friends in the United States:

"The boys and girls of America are far more independent and resourceful than are the boys and girls of many other lands; and in a highly efficient, wealthy and democratic country the American youth has a responsibility—to God and to itself.

"Out here in Labrador we have boys and girls who work and sleep only; they do not know how to play games as you do; some of them have never seen a baseball bat or a football; some of them have never been inside a church—in fact, have never seen one; they have no one to take an interest in them or in their future; there are no clubs, schools, or churches or anything else for them. From the time they are old enough to pick a piece of wood off the ground they

have to work, getting up at daybreak, the girls to cook, sew, look after the children, carry water and firewood, and the boys to go out in the boats fishing in summer and logging in winter. Few of them can read, and those that can often get hold of books which are not fit for them. They see nothing but a continual round of boat, fish, bread, tea, and bed, the effort to keep alive."

The Voice: Your country can provide you with the free means of gaining an education, but it cannot force you to throw off ignorance. Yours must be the will to learn, to know the truth which Jesus said would make you free.

"Study," I say, "to show yourself approved before God, rightly interpreting the word of truth."

THE BOY PRAYS: (Have him make up a prayer, in advance, seeking forgiveness for careless lack of appreciation for schools so lightly taken for granted; a prayer for a new determination to make the most of advantages Americans have to enjoy.)

HYMN: (As they sing, let them pass by the offering plate to their classes.) "O God, Beneath Thy Guiding Hand," or "The Voice of God is Calling"

August 8

THEME: *Freedom from "The Blues"*

WORSHIP CENTER: A girl sitting with her elbows on the table, her head in her hands. She is alone, moody, and unhappy. Above her on the wall is a picture of Christ.

PRELUDE: (Played slowly, to suit the mood of the girl.) "Abide With Me."

CALL TO WORSHIP:

Leader: Joshua 1:9

The Girl:

Hear, O Lord, when I cry with my voice;

Have mercy upon me and answer me.

Hide not thy face far from me.

Thou hast been my help.

Leave me not, O God of my salvation.

Leader:

Wait on the Lord, be of good courage,

and he shall strengthen thine heart.

Wait, I say, on the Lord.

—From Psalm 27

PRAYER BY THE GIRL AT THE TABLE: "Save Me From the Blues"

Lord God, teach me the meaning of this strange mixture of many moods that I have learned to call myself. I come to thee now with the age-old petition: save me from discouragement and depression.

Save me from making my discouraged self my true self. Show me in its stead the joyous and effective person that thou hast intended me to be. And let this larger and richer self allure me and remake me slowly into the pattern of thy will.

O God, I give my thanks for those few people who so grasp their troubles that they wring power and achievement from them. Open my heart to receive now, my Lord, their larger wisdom.

And when "the blues" lay me low, grant me the courage, my Father, to go forward with the work that has to be done and the good cheer that must be shed on a needy world.

Then let me, in my concern for others, enlist in some holy cause that will, now or at long last, save the soul.

In the name of Him who said: "Be of good cheer; I have overcome the world." Amen.¹

MUSIC: (During the last part of this prayer,

¹ From *Young People's Prayers* by Percy R. Hayward, Association Press, N. Y. Used by permission.

the piano plays softly the *Hursley* tune for "Sun of my Soul, Thou Saviour Dear."

SOLO: (The first stanza of the above hymn. As it is sung, the girl lifts her head to look at the picture of Jesus above her.)

ALL SING: The last three stanzas of this hymn

THE GIRL: (Recite Psalm 28:6, 7, and conclude with, "O Lord, my God, I cried unto thee, and thou hast healed me. I will give thanks unto thee forever." From Psalm 30)

OFFERING: (As the piano plays the above hymn, the worshippers will pass by the table where a plate will be put, the girl in front being the first to leave her offering and go, slowly, keeping her eyes on the picture.)

August 15

THEME: *Freedom to Be Yourself*

WORSHIP CENTER: A Youth standing before the picture of Christ.

CALL TO WORSHIP: (By Youth) The words of the hymn "Great Master, Touch Us" (Substitute the singular pronoun for the plural "us" and "we".)

Great Master, touch (me) with thy skilful hands;

Let not music that is in (me) die;

Great Sculptor, hew and polish (me) nor let, Hidden and lost, thy form within (me) lie.

Spare not the stroke; do with (me) what thou wilt;

Let there be naught unfinished, broken, marred;

Complete thy purpose that (I) may become Thy perfect image—thou (my) God and Lord.

HYMN: "God Who Touchest Earth with Beauty"

STORY:

BE YOURSELF

According to a Japanese parable, Hashmu was a poor stonecutter. Often he grew tired of hacking at his stone and lamented his lot of poverty. One day along came a king on a fine horse. "How I'd like to be a king!" thought Hashmu, and he began to sing:

The king, the king,

The king I would be!

"Then be the king, Hashmu!" said a voice.

"There is no one stronger or more splendid than I," he thought, until he felt the hot sun on his head and back. Angrily he cried, "Is there something stronger than a king?" And he sang:

The sun, the sun,

The sun I would be!

The voice said, "Hashmu, be the sun."

Glorifying in his new strength, Hashmu shone brightly on earth until clouds came between him and the earth, and he sang:

The cloud, the cloud,

The cloud I would be!

"Hashmu, be the cloud," a voice said.

So Hashmu became a cloud and sent rain upon the earth, so much rain that the river carried away hills and trees and houses. There was only one great rock left by the river.

The rock, the rock,

sang Hashmu,

The rock I would be!

After Hashmu had become a rock, he saw a man coming towards him. With a hammer, the man started to hack chips from the rock. "Is there something stronger than the rock?" cried Hashmu, and he began to sing:

The man, the man,

The man I would be!



Suppose YOU Should Be Taken from this Picture

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The voice said, "Hashmu, *be yourself!*"
As Hashmu took the old familiar hammer, he said, "The sun is stronger than the king, the cloud is stronger than the sun, the rock is stronger than the cloud, but a man with a living soul is stronger than all."

It was Jesus who helped men to see that each person is an individual, different from every other person, and important as *himself* alone, as the person God intended him to be. Once you begin to copy someone else, you have lost that *something* which is *you*. Only in a country that stresses the freedom of each person to develop his abilities in his own way can one truly be himself. Dictatorships regiment their citizens; democracies seek to develop persons to be their best as different, independent individuals who seek the good of all.

SING AS A CLOSING PRAYER: "Great Master, Touch Us"

OFFERING: While the pianist plays the tune of this hymn, all go up front to leave offering.

August 22

THEME: *Freedom to Choose*

WORSHIP CENTER: A huge question mark, either cut out and placed against the background, or drawn on a large piece of white paper which serves for a background. Underneath, an open Bible and a single candle.

CALL TO WORSHIP: I Corinthians 3:16; Joshua 24:15

PRESENTATION: "God Meant Us to Choose" *A Girl*:

Choose! Choose! Choose! Life would be simple if you didn't have to make choices all the time. You never know whether you're doing right or wrong, whether you might be sorry and wish you'd chosen a different way. I wish things were all planned out. It would be so much easier.

Leader:

Just a minute. The Will to Choose,—that is God's great gift to man. From the beginning, God said, "I'll give the man I created the power of choice. He shall have in his hands the making of what he is to become. My heart will yearn after him, seeking as a Father to guide his choices, to save him from the destruction to which wrong choices might lead him; but never, once having given it, can I take from him free will and independent choice. Then I would be no longer God, but a machine running my puppets below."

The Girl:

Within my earthly temple there's a crowd:
There's one of us that's humble, one that's proud,

There's one that's broken-hearted for his sins,

There's one who unrepentant sits and grins,
There's one who loves his neighbor as himself,

And one who cares for naught but fame and pelf.

From such perplexing care I would be free
If I could once determine which is me!

(Author Unknown)

Leader: Yes, you are a mixture of impulses. There are times when you want to live at your best; and other times you're not quite sure whether that's so much fun after all. A wise philosopher of old said, "Know Thyself." Perhaps that's where we begin. Figure out what kind of person we were meant to be.

The Girl: But how shall I know?

Leader: There was a Man once came for just that purpose, to show men what they might be like.

The Girl: Yes, I know. You're thinking

of Jesus; but I don't see how that helps any. And besides, last Sunday you said we shouldn't try to be like anyone else because we were meant to be different. It would be a dull world if everyone were like Him.

Leader: Hardly dull, I think. You see, Jesus came to show us what God was like and how by trying to be like him we could fulfill our highest destiny. We need not all be alike even if we try to have the qualities of Jesus, for he is far greater than we can ever discover. He reveals to each person possibilities not yet discovered. Each in the image of God, yes; but each with choices of his own to make, and abilities to develop.

Each his own individual self, at his very best all the time.

"Choose this day."

PRAYER HYMN: "Have Thine Own Way"

POEM: "To Every Man There Openeth" by John Oxenham, quoted in March, 1948 issue of the *Journal*, page 27.

OFFERING: As the pianist plays the hymn tune, file out and leave offering.

August 29

THEME: *Freedom to Build*

WORSHIP CENTER: Bricks or stones piled up, and implements of building against the wall. Over it, if one is available, the picture of a church or of a city.

PRELUDE: Tune *Finlandia*, by Sibelius

OPENING HYMN: "We Would Be Building"

READING:

AMERICA FIRST

Not merely in things material, but in things of the Spirit.

Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Senior and Young People's Departments

By Eugene S. Ogradowski*

July Resources

THEME FOR JULY: *As God Beholds*

July 4

THEME: *My Nation*

PRELUDE: "America"

CALL TO WORSHIP: Proverbs 14:34, 35.

HYMN: "From Ocean Unto Ocean," or "O Beautiful, My Country"

SCRIPTURE: Psalm 33:1-12

PRAYER: The Lord's Prayer

HYMN: "O Beautiful for Spacious Skies"

MEDITATION:

Leader: Men have rightly exalted freedom, for where men are tortured and thwarted by bondage, God looks upon the enslaved bodies, wills and souls of his creatures in sadness.

* St. Louis, Missouri.

Not in pride, arrogance and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow into the new Jerusalem where wars shall be no more.

Some day some nation must take that path unless we are to lapse again into utter barbarism—and that honor I covet for my beloved America. And so in that spirit and with these hopes I say with all my heart and soul, "America first."

—BISHOP G. ASHTON OLDHAM*

SCRIPTURE: Luke 6:43-49

PRAYER:

O thou source of all man's strength and the pattern of life at its best, we would be among the builders of the world, not among those who pull down and destroy. Help us to see that each day we can build. Let us build first of all the personalities we were meant to have. Then we can build strength into our homes, and in groups we can build our share of a community spirit. Keep before our minds these facts, dear God:

We are America and can share in her hopes and dreams.

What we are becoming today, we will be tomorrow.

A firm foundation, built on faith in thee and love for our fellow men, will make our building of more lasting worth.

May we each day of our lives lay new bricks in the temples of our lives, remembering that we are the temple of the Holy Spirit. Make us a dwelling fit for thy presence.

HYMN: The last stanza of "We Would Be Building," or "O Beautiful, My Country"

OFFERING

OFFERING PRAYER: First verse of hymn, "All things are thine, no gift have we,"

BENEDICTION: I Corinthians 3:11-13

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God has given man a life marked by freedom in spite of the limitations of humanity. By far the greatest frustrations of man are not due to his natural limitations but to the bonds of man's own making—political, cultural, social, economic, or to the innumerable bonds of injustice and prejudice that one tries to impose on another.

As God beholds my beloved nation he surely has a mission for each of its citizens. He would have us spread freedom, justice, and security to all men. Our beautiful land of abundance is a sacred trust, a heritage with obligations.

We are laden with duties and responsibilities as stewards of God's treasures.

Reader:

STEWARDS

It came to me one quiet morning
That all I claim is God's, that I
Have naught save as His steward,
In His full hand is my supply.

What joy there is in inflexed fingers,
What happiness I find to share,
What dear and unexpected pleasures
Have come to prove God's wondrous care.

What peace to know that all I treasure
Is really His and only lent
To me that I may give more freely

And thereby prove His wonderment.

And daily as I try to serve Him,
The stream of good grows wide and deep
And I am bathed by all the blessings
That I may use, but never keep.

—LEOLA LITTELL¹

BENEDICTION: I Corinthians 16:23

July 11

THEME: *His Wondrous Earth*

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 19:1-6

HYMN: "For the Beauty of the Earth"

MEDITATION: "As a Man Thinketh"

"For as [a man] thinketh in his heart, so is he."—Proverbs 23:7

I was walking along a wooded trail in the Ozarks and this passage from Solomon's wise sayings kept running through my mind. I wanted nothing to mar the pure beauty of the dewy morning, so I concentrated on keeping my footing on the trail I was following, where tall pines were reaching upward toward the heavens, and through whose needles tiny brown wrens were commencing to chirp "good morning."

I had started around 5:30 to discover how much of Mother Nature's beauty I could recapture, because working inside all day had tended to draw me away from this fascinating world, and I wanted to try in my earth-bound way to commune at God's natural altar. The soft variegated green against the blue heavens was so very restful, God must have purposely arranged such a setting in which to rest tired body and mind.

By this time I had left the tangled brush behind and I emerged onto a road at the

top of the hill I had been climbing. Here the rock wall surrounding the resort ended. Before me spread a panorama of beauty—sleepy sky, white fleecy clouds, distant hazy hills around which the Black River curled.

Directly below was a farm hugging the hillside. Smugly spacious white barn, little house nestled next to a trim garden, rippling corn fields . . . Suddenly the stillness was broken by singing . . . I listened. Upward on the air came the words: "Heavenly sunlight. Heavenly sunlight, filling my soul with rapture divine." . . . Perhaps the melody wasn't perfectly in tune, but it seemed to come right from the singer's soul. While I listened, the singer—it was a woman—sang all of the verses and chorus. Then silence . . .

There was no sun, but this woman had sunshine in her heart—in fact it had burst forth like the song of the thrush and the meadow lark I had heard earlier in the morning. Just for the joy of singing, of letting others know she was happy . . . Again the words of Solomon came to me, "For as a man thinketh in his heart, so is he."

A bright bluebird was fitting among the flowers of the garden and I saw a scarlet tanager streak merrily in and out of the corn. Every creature around here seemed happy. I think it was one of the most peaceful moments I ever experienced. Without trying, I offered up my own praise upon the high hill. I humbly knelt under a stately oak and it seemed it would have been easy to reach out, and up, and touch the white clouds lazily close by. Solomon himself would surely have been awed by the regal beauty of this morning—the soft whispering trees, the river glimmering in the distance . . .

As I slowly started back to our cottage I felt that with all of the beauty of the morning I had seen, breathed and understood, I

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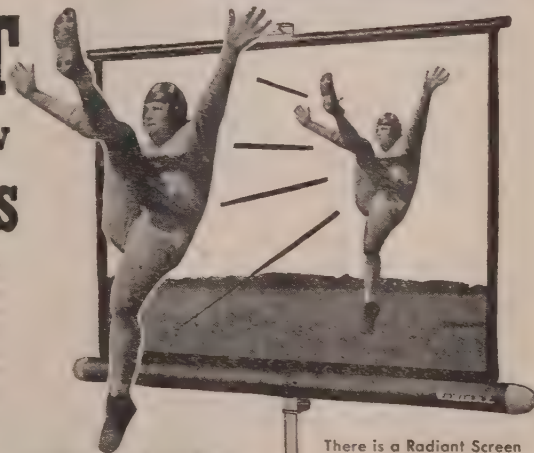
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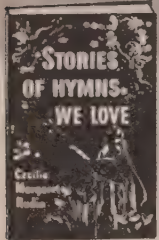
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CHICAGO 2

would try to create and store a fountain of goodness and beauty in my own heart so that I could not fail but to live by it.

MARION B. MARBERRY²

BENEDICTION: Psalm 118:24

July 18

THEME: *The Secrets of My Heart*

PRELUDE: "Purer in Heart, O God"

CALL TO WORSHIP: John 4:24

HYMN: "Purer in Heart, O God"

SCRIPTURE: Psalm 139:1-24

MEDITATION: "What One Really Worships"

Leader: God sees man in secret as well as in public acts of everyday activity. In prayer and worship we come to know more of him, much of which is difficult to explain in words or even to put into coherent ideas. Man's dealing with God and God's relation to man are of immense magnitude and immeasurable depth.

Thus man worships God when he is at his best, in spite of the temptations to bow down to lesser gods, personified in prosperity, success, material possessions, popularity or any other thing that may sometimes claim more of our loyalty than we are ready to give to God.

Reader: It does not take a philosopher to see the fact that there is no necessity for one who is in his right mind, to begin to satisfy himself by setting up false objects of worship—of whatever nature; for "In HIM we live and move and have our being." "He is before all things, and in Him, all things

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hold together."—(Col. 1:17.)

It must have been a very great trial for Moses when he came down from Mount Sinai with the two tablets of stone which contained the "writing of God" and found the people worshipping an image of their own making—a calf made of the gold they possessed. Thoughtless, impatient, they forgot the One who had led them out of bondage, and yielded to the temptation to worship images made by their own hands, as did the Canaanites.

We do not form "images" of our gold, silver, or stone and bow down to them in our day, in place of bowing to God, but we do give place to material things, temporal things, and shut God out. It may be the most common thing that we put money—the desire for it, and the things it will get for us—far ahead of our desire to have an experience, and an intimate fellowship with the living God. Whoever makes money that he may hoard it, and who gloats over it, is making an idol of it. He forgets that all he claims as his own, is after all, and first of all, from God.

Youth is the time—"before the evil days come," when great and usable ideas of God should be built into the soul. It is hard to build new ideas of right things into the soul after the habits of life have been formed. God is "not far away from any one of us." We may have him in our very heart if we desire. A very keen young person said to me, "I think of God as One who is very near me, and One to whom I can go in every hour of joy, or of anxiety." Such a person does not need to "create" any new object of worship.

—W. G. LOUCKS³

July 25

THEME: *Despair Turned to Hope*

PRELUDE: "O God, Our Help in Ages Past"

CALL TO WORSHIP: John 7:37

HYMN: "O God, Our Help in Ages Past"

SCRIPTURE: Psalm 23:1-6

MEDITATION:

THE SONGS OF GOD

The Lord is my Shepherd; I shall not want.—Psalm 23:1

"Eat, son. It will give you strength against the cold today."

"Why don't you eat?" the boy asked between hungry gulps. Suddenly he stopped. "Is this all the bread we have?"

"Eat, son. Growing boys must have food."

The boy took one more bite then tossed the remainder of the coarse bread into his mother's lap. Hard lines were forming in the deep sockets of his eyes. His thin face set. "You have prayed and prayed," he said, "And all we got was black bread and now even that is gone. The Communists is right. He says there is no God and nobody is going to help us. We must go out and get what we want. Fight the capitalists. Rob the merchants. I'll do what he says. We'll have real food tonight!"

The boy seized the one pitiful weapon in the house, the old family carving knife, and fled before the mother could make her feeble voice protest or her weak body interpose. Hunger and cold had taken their silent toll of her.

"Mother of God," she prayed, "Mother of God, spare me this. His father's death I could bear. The loss of our home and the cold and the hunger have not made me complain. But my little *bambino* an atheist and a robber. . . . Mother of God, I cannot endure it." The prayer turned to racking sobs and then to semi-conscious sleep, for the human body can stand only so much. And the shadow of death kept patient watch from a dark corner of the cold room.

The mother's sleep was broken by an exuberant boy bursting in the door, his arms loaded with packages.

"Look, *Madre*! Look! Food, food, food! Now you shall eat and grow strong. Beans, spaghetti, and look! *Margarino*, a whole box of it. It will make our black bread taste like cake." . . . The boy was checked by the look of fear in his mother's eyes.

"Oh, no, *Madre*, I did not steal the food. The kindest man gave it to me. He said some church people in America had given it to him just to give to use. He gave all the children food. And he taught us a verse out of a big book he had. Listen, I can say it for you—

"*The Lord is my shepherd; I shall not want.*"

"*Madre, Madre*, why do you cry so? You did not cry this morning when we had no food. Now we are rich. Look, meat, real meat, in a pretty can that I can use afterward for a cup. See, sugar, chocolate, and even some tea in little bags. Why do you cry, *Madre*?"

The tears turned back to prayers again and the boy paused in reverent silence.

"Mother of God, thank you. Oh, my *bambino*, you have come back. Say the verse again for me."

"*The Lord is my shepherd; I shall not want,*" the boy repeated softly, but he did not see the shadow of death leave its corner and slink out the half-closed door.

GEORGE HOLWAGER⁴

BENEDICTION: John 15:5

August Resources

THEME FOR AUGUST: *In Everything—God*

August 1

THEME: *Body, Temple of God*

PRELUDE: "We Would Be Building; Temples Still Undone" (*Finlandia*)

CALL TO WORSHIP: Habakkuk 2:20

HYMN: "We Would Be Building," or "Rejoice, Ye Pure in Heart"

SCRIPTURE: 1 Corinthians 3:16, 17

PRAYER: (Guided Prayer)

For high concepts of one's physical self. For physical vigor to serve God and man.

For a respect toward the physical well-being of all men.

Gratitude for health and physical endowments we all possess.

For wisdom to subject the physical cravings to the higher faculties of mind and spirit.

POEM: "Life"

Men have said,
 That life is like a train ride,
 That birth is the beginning of the journey,
 And that death is the end—finished—complete—

The last junction.

But I say,
 That life is not like that,
 For there is no beginning anywhere—
 No end but vast eternity.

—BERNICE HARRIS⁴

August 8

THEME: *Mind, Hand of God*

PRELUDE: "Send Down Thy Truth, O God"

CALL TO WORSHIP:

Saviour, blessed Saviour,

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Listen while we sing,
Hearts and voices raising
Praises to our King.
All we have we offer,
All we hope to be,
Body, soul, and spirit,
All we yield to Thee.

—GODFREY THRING

HYMN: "Send Down Thy Truth, O God"
(*St. Thomas*) or "O Could I Speak the
Matchless Worth" (*Ariel*)

SCRIPTURE: Exodus 4:10-16

MEDITATION: "The Hand of God"

God, in his self-revelation to Moses, calls to man's attention the fact that human beings are dependent upon God for the very conditions, elements, and physical parts of the body that produce speech, sight, hearing and thought. In a real sense God is the author of senses and man's consciousness. Without them man would be a mass of flesh void of thought and unaware of his environment.

God called upon Moses to be his servant—to act for him as spokesman and pronounce prophetic words of divine truth.

Man's center of alertness and consciousness is in his mind. It is the mind that can perceive and relate ideas, conditions, truth and God's revelation. It is by man's mind that God works immeasurable wonders, and makes known much of himself and his creation.

The scientist searches out new truth only really to find new ways of relating things and conditions that God has created since the beginning of time. Human progress depends upon man's mind and its ability to perceive what God seeks to reveal. That mind can be considered as the hand of God reshaping and creating new wonders.

Aaron became as the eloquent voice of Moses. So every man who seeks God's truth and will is as another hand of God working new wonders, molding new and better patterns, lifting greater loads that lead to spiritual abundance.

PRAYER: By the leader or one of the young people.

HYMN: "Shepherd of Eager Youth"

BENEDICTION: May we be as instruments in the hand of God and seek further to perform his will, now and ever. Amen.

August 15

THEME: *Man, Image of God*

PRELUDE: "Immortal, Invisible, God Only Wise"

CALL TO WORSHIP: Mathew 11:28-30

HYMN: "Immortal, Invisible, God Only Wise" or "Eternal Spirit, Evermore Creating"

SCRIPTURE: Genesis 1:26-28

PRAYER: The Lord's Prayer, sung as a solo.

MEDITATION: (Leader reads each verse of hymn "Spirit of God, Descend Upon My Heart." After each verse he pauses and the group repeats the verse in song. Each verse should be both read and sung.)

BENEDICTION: Now may the Spirit of God descend upon each of us as we aspire to be worthy of the divine likeness between us and the One in whose image and for whose glory man was created. Amen.

August 22

THEME: *Love, Central Theme of God*

PRELUDE: "Love Divine, All Loves Excelling"

CALL TO WORSHIP: Revelation 22:17

HYMN: "Love Divine, All Loves Excelling"

SCRIPTURE: John 15:9-13

PRAYER: "If Every Christian Were Christ-Like"

If every Christian were Christ-like
And none were biased or blind,
We would follow both truth and adventure
On the trail of the Infinite Mind.

If every Christian were Christ-like,
Without injustice or hate,
Our love and good will would be mighty,
Rebuilding mankind and the state.

If every Christian were Christ-like
All the evil could not divide
One Lord, one faith, one Spirit,
One kingdom built world-wide.

CHAUNCEY R. PIETY^b

HYMN: "O Love That Wilt Not Let Me Go"

POEM:

TODAY

Yesterday my mind was in a cloud,
My feet unyielding clay;
But the eternal love of daily tasks
Envelopes me today.

So with love of God around me
His Presence I must feel;
My heart responds in tribute
Which proves the contact's real.

With vibrant pulsing rhythm
This Power from above
Gives promise of fulfillment
The creative force of Love!

—GLADOUS R. STRICKLEN^a

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BENEDICTION: All sing "Blest Be the Tie
That Binds"

August 29

THEME: *Nature, Divine Expression*

PRELUDE: "Let the Whole Creation Cry"

CALL TO WORSHIP: Psalm 119:169-176

HYMN: "Let the Whole Creation Cry"

SCRIPTURE: Psalm 24

PRAYER: by leader

POEM: "The Beauty That God Created"

Nature never lifts her veil
For the uninitiated
Till with eyes like God's they see
The beauty that He created.
Till they live in Nature's way
Like the flowers and the sod,
Free from things that interfere,
With the Law of Nature's God.
To learn how to follow her,
To bear fruit a hundredfold,
To reflect life's beauty in
Ways that can't be bought for gold.

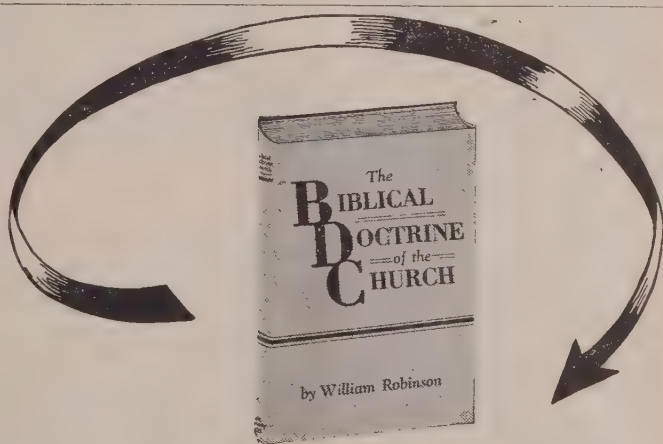
—LAURA EMILY MAU^a

HYMN: "Fairest Lord Jesus"

BENEDICTION: "Precious Seed"

O humble sowers of the Word,
Let not your faith grow dim!
The Seed, you sow each day, will grow—
The harvest time's with Him!

—E. C. BAIRD^a



A "Must" for Every Minister and Student

Many important subjects to receive consideration at the World Assembly of Churches in Amsterdam next summer are covered in "The Biblical Doctrine of the Church"—a new survey of the nature and function of the church. You will want to read and reread this material many times. The author, the ranking British scholar and lecturer, William Robinson, has added extensive notes and indexes to increase the practical value of the interpretation. \$2.50

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With the New Books

The Armed Services and Adult Education

By Cyril O. Houle, Elbert W. Burr, Thomas H. Hamilton and John R. Yale. Washington, American Council on Education, 1947. 257 p. \$3.00.

Curriculum Implications of Armed Services Educational Programs

By Samuel M. Goodman. Washington, American Council on Education, 1947. 101 p. \$1.25.

The experiences gained in the widespread educational activities of the armed services are being evaluated and preserved in a series of books produced by the Commission on Implications of Armed Service Educational Programs, of which these are two.

The one dealing with adult education is of the most interest to leaders of religious education. It was prepared by persons experienced in civilian adult education, who recognize the church as one such agency, and the implications for civilian education are sharply brought out. Principles long acknowledged received dramatic reinforcement in the Army and Navy educational programs; for instance: goals must be real and significant; the program must be diversified and changed frequently; group attitudes and leadership are more important than individual interest finders; it is possible to change attitudes through giving information; and adults are interested in cultural and philosophical questions.

There are also important findings concerning getting and training leaders, administration, and methods. For instance, it was found most effective to use a variety of classroom methods and materials rather than stressing any one, even visual methods. The fact that there are in the community many potential teachers who would be effective teachers if given specialized training, is also brought out.

The study on "Curriculum Implication" has less relevance to religious education. It is interesting, however, to note these findings which substantiate opinions held by many among us: that objectives should be specific and limited; that the learning situation should be real; that lay participation in planning curriculum is valuable but that actual curriculum construction should be left to specialists; and that detailed program guides should be developed for every phase of the curriculum.

L. W.

The Beginning of Wisdom

By Emile Cailliet. New York 10, Fleming H. Revell Company, 1947. 192 p. \$2.50.

This book by the Stuart Professor of Christian Philosophy at Princeton Theological Seminary and an authority on Pascal is a series of lectures delivered to the students of Davidson College of North Carolina. The author attempts to start with "the cultured man of good-will" who has "drifted toward agnosticism against his will" and "to accompany the seeker through objections

and problems until a right Biblical perspective is restored and the case for commitment is stated with singleness of purpose."

I. P.

Teen Canteens

By Hazel Osborn. New York, The Woman's Press, 1947. 47 p. \$60.

Youth Canteens were more or less a war phenomenon, perhaps something of a war fad. They were counterparts of the centers provided for the military personnel. Since the close of the war, Youth Canteens have declined rapidly in number, but they remain one important technique of meeting youth needs for recreation.

Teen Canteens summarizes briefly some of the best experience gained by youth leaders in such projects. Written particularly from the Y.W.C.A. viewpoint, this pamphlet has only limited value for church youth leaders. There is an excellent section on the objectives of youth leaders in a canteen, but most of its contents deal with problems which arise in the Canteen.

There is something to be said for further exploration of the need for Youth Centers as a part of the regular church program. The whole conception of the use of such centers has been too narrowly defined. This pamphlet reflects only a limited understanding of the use of recreation centers in work with youth.

I. K. B.

Three Treatises

By Martin Luther. Philadelphia, The Muhlenberg Press, 1947. 290 p. \$2.50.

Every Protestant minister who does not have the works of Luther in his library ought to get this edition of the three principal treatises written by the great Reformer in 1520 when the struggle between Luther and his opponents was at its height. Laymen would do well to have it in their libraries also. Although parts of these treatises may seem discursive, and even repetitious, there is strong meat here and many passages are exciting reading. The three treatises are entitled: 1. "An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate"; 2. "A Prelude on the Babylonian Captivity of the Church"; 3. "A Treatise on Christian Liberty."

There is not space here for any analysis of the messages but here is a sample or two of virile writing. "No one in Christendom has authority to do injury or to forbid the resisting of injury." "Whatever does aught against Christ is the power of Anti-Christ and of the Devil, even though it were to rain and hail wonders and plagues."

When one considers the time in which Luther lived, and the strength of the Roman Church, one is thrilled anew by the daring of the man who could write such words: "For men see at Rome no good example, only that which offends; and they have themselves made the proverb, 'The nearer Rome, the worse Christians.' Men bring back

contempt for God and His commandments. It is said: 'The first time one goes to Rome he seeks a rascal, the second time he finds him, the third time he brings him home with him.' Now, however, they have become so clever that they make the three journeys at once and they have verily brought back from Rome such pretty things that it were better never to have seen or known Rome."

Both of the first two treatises are over 100 pages long; the treatise on Christian Liberty is only 39 pages but it is a gem. Luther sets down two propositions concerning liberty and the bondage of the spirit:

A Christian man is a perfectly free lord of all, subject to none.

A Christian man is a perfectly dutiful servant of all, subject to all.

If you have never read these treatises, then get and read them now. If you have read them before, read them over again!

P. C. M.

Prayer and You

By Helen Smith Shoemaker. New York 10, Fleming H. Revell Company, 1948. 157 p. \$1.75.

A warmly devotional book on prayer and the related experiences of personal concern and service that have always marked the person of prayer. While prayer for specific external things, like the opening of a window habitually closed in a concentration camp, is prominent in the book, there are values here that may be missed by the person who insists on taking account of coincidence.

One thinks as he reads of the man of deep spiritual insight who watched his beloved wife slowly sicken and die, and said brokenly, "I could never bring myself to pray for her recovery." He and this author, though so far apart at this point, are close together in their dependence upon prayer and in spiritual power. Whichever of them is right, God has overlooked the partial knowledge of the other for he has blessed both.

P. R. H.

Journey Through the Bible

By Walter Ferguson. New York, Harper and Brothers, 1947. 364 p. \$3.50.

The second chapter of this book, the one on the Creation, begins, "The Bible introduces the Creator in the first four words, and turns on the light." Its last sentence makes other literature compared with the Bible, sound "like the tinkling of tin beside the clear, pure tones of a great bell." All the way between the book is vivid, arresting. out of the beaten path like these words. The titles talk out loud to the reader: A Man Born Unto Trouble (Moses); A Good Man Down; The Little Farmer on Route One; Phantasmagoria in White and Gold (Revelation, which he introduces a "C major with open diapason").

The book is scholarly, popular, easy to read, stimulating to one's insight and vision. It should be widely read by all who care read—really. For them it certainly would make the Bible come alive.

P. R. H.

A Christian Context for Counseling

By Albert C. Outler. New Haven 11, The Edward W. Hazen Foundation, 1947. 18 p.

That the counselor does not have to decide between the Christian account of man and his destiny and the doctrines of modern psychology is the viewpoint of this pamphlet. And, while this viewpoint is not new among Christian counselors, the argument supporting the thesis has rarely been so well and carefully put.

Sometimes the author handles his ideas with scarcely enough skill and depth as he attempts to find "The Clue to the Human Predicament." His paragraphs on the place of anxiety in the human predicament are hardly adequate. They will leave experienced counselors with some questions regarding the nature of both "anxiety" and "sin."

Nevertheless, this is an excellent pamphlet. Christian counselors will do well to study it carefully. The section on "The Christian Ideal of Human Fellowship" is excellent. At times there are glimpses of keen insight, and incidentally here and there some unusually well written sentences, such as "counselor and person counseled, we are all . . . men on life's pilgrimage. We can join with others or incite them to join us. The bystanders will never know that the jostlings of the fellow pilgrims are bonds of fellowship which uphold us on our way."

I. K. B.

Child Training.

The Pathway to Happiness.

By Earl G. Lockhart and Glenda X. Mabrey. Kansas City, Missouri, National Educational & Research Institute, 1948.

Child Training is a parent's guide or home study child training program of six units. The books are written in a simple, direct style which should be easily understood and practical for the busy, everyday parent. Line drawings add interest to the text. True and false questions are inserted as means for readers to check themselves after each lesson.

The physical, mental and environmental factors underlying a child's behavior are discussed. Illustrations are drawn from everyday happenings in any typical family.

The books should be useful in helping parents to understand how children grow and develop.

Parents will discover the importance of guiding children to accept responsibility, make their own decisions and thus grow into happy, useful citizens. The role of parent in helping a child develop a "strong, useful, dependable and likeable personality" will mean more "in the way of happiness and success than anything he will learn in any school."

M. C. W.

Religion in the State University

By Clarence Prouty Shedd. New Haven 11, The Edward W. Hazen Foundation, 1947. 30 p. 15c.

Are state universities a good place to grow vital religious experience? There has been in recent years wide discussion among religious leaders of this issue, but the answer of the author of this Hazen pamphlet is a resounding "yes." The state university "has

an atmosphere of freedom which stands in the American tradition of the right to choose one's own religious faith or make no choice at all."

Controversy over the relation of religion to public education is not historically valid on the state university campuses because they have not been so completely divorced from religion as have elementary and secondary education. The pamphlet gives a brief but helpful historical statement of religious activity in state universities.

State universities now contain sixty per cent of American college undergraduates, and therefore if the churches are to influence significantly the leadership of the next generation they will have to go to these universities. Yet, despite a careful listing of the ways in which the state university can put the weight of its influence on the side of religion, many a reader will still wonder how really effective the churches, even with the help of the universities themselves, are going to be in overcoming the prevailing secular atmosphere which now saturates many state university campuses.

I. K. B.

This Way to a Thriving Church

By Paul H. Conrad. Nashville, Abingdon-Cokesbury Press, 1947. 96 p. \$50.

"We are co-sharers of his treasure, recipients of great entrustments." On this base, Dr. Conrad puts stewardship at the very center of the life of the church. He offers many suggestions for church programs in which stewardship plays an important part.

Stewardship is related to the church's concern for evangelism, education and missions. There are special chapters dealing with the town and country church and with the responsibility of the pastor.

The book is not calculated to win over to stewardship people who are not already convinced of its centrality. For the one who is convinced, however, here is a mine of information. One might wish for positive statement and for more illustration. The pastor, the official board and especially the committee responsible for the stewardship life of the church will want to read it.

L. J. C.

Gospel Records of the Message and Mission of Jesus Christ

By Albert Cassel Wieand. Elgin, Ill. Brethren Publishing House, 1947. 266 p.

Prepared by the president emeritus of Bethany Biblical Seminary (Church of the Brethren), this harmony of the four gospels is for the preacher and teacher, especially the latter. It uses the text of the Revised Standard Version.

Dr. Wieand follows the traditional pattern of arranging the gospel material in a chronological pattern. He follows "the order of Mark-Luke, rearranging Matthew where

necessary and filling in John where it belongs, so as to make all parallel." However, later he says that "for the main chronological structure, we are almost entirely dependent on the Gospel of John . . ."

The author uses several devices in the attempt to visualize more clearly the main outlines of the gospel narrative. He includes some instruction on Bible study in general and on the study of the gospels in particular.

L. P.

Additional Books Received

*ADMINISTRATION OF GROUP WORK. By Louis H. Blumenthal. New York 17, Association Press, 1948. 220 p. \$3.50.

*AROUND THE MEDITERRANEAN WITH MY BIBLE. By Harriet-Louise H. Patterson. Philadelphia, The Judson Press, 1948. 366 p. \$3.00.

*COLLEGE READING AND RELIGION. By The Edward W. Hazen Foundation and The Committee on Religion and Education of the American Council on Education. New Haven. Yale University Press, 1948. 345 p. \$5.00.

DICTIONARY OF SOCIAL WELFARE. By Erle F. Young. New York, Reprinted by Social Sciences Publisher, Inc., 1948. 218 p. \$5.00. Terse and easily understood definitions of terms found in the field of social welfare. Includes slang and medical terms.

*A FAITH FOR YOUTH. By Joseph James Murray. Richmond, Virginia, John Knox Press, 1948. 113 p. \$90.

*FUNDAMENTAL EDUCATION. Report of a Special Committee to the Preparatory Commission of the United Nations Educational, Scientific and Cultural Organization. Paris 1946. New York, The Macmillan Company, 1947. 325 p. \$2.50.

*JUST AND DURABLE PARENTS. By James Lee Ellenwood. New York 17, Charles Scribner's Sons, 1948. 224 p. \$2.50.

*LETTERS TO YOUNG CHURCHES. By J. B. Phillips. New York, The Macmillan Company Press, 1948. 224 p. \$2.50.

*PRAYER AND THE COMMON LIFE. By Georgia Harkness. Nashville 2, Abingdon-Cokesbury Press, 1948. 224 p. \$2.50.

RELIGION THROUGH THE AGES. Assembled by Hermon F. Bell, edited and interpreted by Charles S. Macfarland. New York, Philosophical Library, 1948. 445 p. \$5.00. Selections assembled from many ages, many lands and many people, all dealing with confessions of theistic faith. Among those included are Victor Hugo, Carlyle, Calvin, Kant, Browning, Whittier and George Eliot.

*THE RELIGION OF MATURITY. By John Wick Bowman. Nashville 2, Abingdon-Cokesbury Press, 1948. 336 p. \$3.00.

THINK ON THESE THINGS. By Constance Garrett. Nashville 2, Abingdon-Cokesbury Press, 1948. 192 p. \$1.00. Undated meditations, all by the same author, tightly constructed to give continuous guidance in a discipline of private worship.

*WHAT COMES OF TRAINING WOMEN FOR WAR. By Dorothy Schaffter. Washington 6, American Council on Education, 1948. 223 p. \$3.00.

Graded Curriculum and General Program Materials

Published from January 15, 1948 to April 1, 1948

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. The last quarterly list of materials appeared in the March 1948 issue of the *International Journal*.

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery

GRADED LESSON SERIES. *Learning to Be Friends*, Part II by Elizabeth Cringan Gardner. *The Nursery Teacher*, 48 pp., 28c; *Nursery Stories*, on cards 4½" x 6", each with colored picture and story folder, 17c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1948.

The second of four parts covering a new one-year course for three-year-old children in the nursery class of the church. Part II contains three units: "Jesus, Our Friend," "Being Glad for Friends," and "The Bible Story Book."

B. Beginner

GRADED LESSON SERIES. *Happy Times in Home and Church*, Part II by Elizabeth Cringan Gardner. *The Beginner Teacher*, 64 pp., 28c; *Beginner Bible Stories*, on cards 5" x 6¾", each with colored picture and story folder, 17c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1948.

The second of eight parts covering a two-year course in a reprint cycle. Contains three units: "Happy Times in Our Family," "Happy Times in Church," and "We Learn About Jesus." For use with all pupils in the beginner department.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). First Year, Third Quarter. Ruby Patton Nordgren. Unit A, "God's Children Go to Church" (Conclusion of last unit in preceding quarter) Unit B, "God's Family." Unit C, "God's World." 13 Pupil's Leaflets, 14c. Teacher's Guide, *Our Beginners*, 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1948. Each leaflet has a full color picture covering the front page, and other picture and text material contributing to the growth of the child.

C. Primary

GRADED LESSON SERIES. *We Learn from Jesus*, Part X by Jean Lillie Hill. *The Primary Teacher*, 80 pp., 28c; *Primary Bible Lessons*, thirteen four-page leaflets, 17c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1948.

The tenth of twelve parts covering a new three-year course. Contains two units: "When Jesus Was a Boy," and "Learning from Jesus." The pupils' folders contain a variety of features suited to the primary children's interests and need for activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the primary department.

WEISSLING, RUTH B., *Methods for Workers with Primary Children*. Philadelphia, The United Lutheran Publication House, 1948. 32 pp., 30c.

This pamphlet examines the characteristics of primary children; considers the qualifications of workers; gives suggestions concerning materials, organization, equipment, worship, and program; and challenges leaders to more extensive study. It is intended for use at workers' conferences and for individual study.

D. Junior

GRADED LESSON SERIES. *The Story of Jesus. Junior Workbook* Number 2, by Marion M. Brillinger. *Workbook*, 32 pp., 17c. The Teacher's Guide, 64 pp., 28c. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1948.

Second in a series of twelve workbooks being published quarterly in a reprint cycle covering a three-year course for juniors. Contains one unit: "The Story of Jesus."

ALEXANDER, REBA SHUE, *Methods for Workers with Juniors*, Philadelphia, The United Lutheran Publication House, 1948. 32 pp., 30c.

Practical guidance for workers with juniors. It examines the characteristics of juniors; considers the qualifications of workers with this age group; gives suggestions concerning materials, organization, equipment, worship, and program; and challenges leaders to a more extensive study.

KELSEY, ALICE GEER, *Mingo of the Merry-Go-Round*. New York, Friendship Press, 1948. 126 pp., paper, 90c; cloth, \$1.50.

One of a series produced by the boards of missions and education of many denominations cooperating through the Missionary Education Movement. A book which furnishes boys and girls in the states an introduction to all the special problems in Puerto Rico that are our problems, too.

II. Religious Education of Youth

A. Intermediate

BETHANY GRADED LESSONS. Third Year, *Intermediate Bible Guide* (Pupil's Book); *Intermediate Teacher's Bible Guide*, "Come, Let Us Worship", six sessions; "Living at My Best", seven sessions. St. Louis 3, Christian Board of Publication, 1948. Pupil's Book, 25c; Teacher's Book, 45c.

This is the third course in the third year of the new series of graded lessons for intermediates.

ASHWORTH, MAE HURLEY, *Puerto Rican Puzzles*. New York, Friendship Press, 1948. 48 pp., paper 65c.

One of a series produced by the boards of missions and education of many denominations cooperating through the Missionary Education Movement. A camp and summer assembly book for junior high boys and girls, its graphic pictures and adventure stories furnish teaching material. Schools, especially where there are Puerto Ricans, will find this an approach to understanding and friendship between island and mainland Americans.

SPEES, ERWIN S., *Methods for Workers with Intermediates*. Philadelphia. The United

Lutheran Publication House, 1947. 32 pp., 30c.

This is one in a series of nine Method Pamphlets for workers with the various age groups and the home department. This pamphlet examines the characteristics of intermediates, considers the qualifications of workers, reviews activities for intermediates, and takes note of the place of intermediates in the work of the church. It is intended for workers' conferences and individual study.

B. Seniors

BETHANY GRADED LESSONS. Third Year, *Senior Bible Guide* (Pupil's Book); *Senior Teacher's Bible Guide*, "What We Believe About Prayer, the Bible, Immortality," by Ronald Osborn, eight sessions; "Modern Missions Meet World Needs," by Mareta Smoot, five sessions. St. Louis 3, Christian Board of Publication, 1948. Pupil's Book, 25c; Teacher's Book, 45c.

This is the third course in the third year of the new series of graded lessons for seniors.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). First Year, Third Quarter. John R. Brokhoff. *Youth's World*. Unit A, "Investing a Life." Unit B, "My Country." Unit C, "Whose World?" Unit D, "Some Rivals of Religion." Pupil's Study Book, 64 pp., 14c. Teacher's Guide, 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1948.

Each quarter is beautifully illustrated in color with pictures, charts, and maps carefully correlated with the text. An order of department worship is included.

Youth on Trial, New York, The Woman's Press, 1948. 23 pp., 25c.

A skit for young people, dramatically presenting today's youth problems. Includes suggestions for casting and staging.

BUGBEE, LUCIUS H., *At the Door of the Church*, Nashville, The Methodist Publishing House, 1948. Pastor's Manual, 61 pp., 50c; Pupil's Manual, 61 pp., 25c.

A course of twelve lessons for Methodist youth in preparation for church membership.

HAKER, MILTON ALBERT, *Methods for Workers with Seniors*. Philadelphia, The United Lutheran Publication House, 1947. 32 pp., 30c.

This pamphlet, one in a series of nine for age group workers, considers the characteristics of seniors, the qualifications of workers, and gives suggestions concerning materials, organization, equipment, worship, and program. Intended for individual study and use at workers' conferences.

C. Senior-Young People

CROUCH, ARCHIE R., *Rising Through the Dust*. New York, Friendship Press, 1948. 192 pp., paper, 90c; cloth, \$1.50.

This is a basic reading book for young people in local churches on the developments of the Christian movement in China. Included in the book are biographical sketches and historical background. It is adapted for personal reading and group study by seniors and young people.

(Continued on page 37)

What's Happening

Directors — Take Your Problems to the Workshop

CHICAGO, ILL. The unusual effectiveness of the two preceding Workshops for Directors of Religious Education has probably been due not only to outstanding leadership but also to its very practical character in solving problems for those who attend. Registrants, who are local church directors of Christian education, are asked to formulate some problem in their own church work for which they would like help. They then enroll for a work group in which this problem will be discussed. In addition there are daily lectures, worship experiences, and a wide array of opportunities for recreation, fellowship, and the sharing of experience.

The first fifteen registrants for the Third National Workshop come from six different denominations and from ten different states. They are a fair sample of the broad Christian fellowship of the Workshop.

The 1948 International Workshop for Directors of Christian Education will be held at Conference Point Camp, Lake Geneva, Wisconsin, August 1-8, 1948. The dean will be GENTRY A. SHELTON, Minister of Education and Music at Central Christian Church, Lexington, Kentucky.

Other leaders at the workshop will be: PROFESSOR EDNA M. BAXTER, of the Hartford School of Religious Education. MISS BETTY MCGUFFIE, experienced director and now associate secretary of the National Fellowship of Congregational Christian Women. MRS. ROSS SNYDER, leader of the work group on Christian family life education in last year's Workshop. REV. PAUL CHURCH, chairman of visual education for the Illinois Conference of the Evangelical United Brethren Church. REV. ROBERT FREHSE, who comes from Christian education ministry in Presbyterian and Congregational Christian churches and who has developed youth programs correlating church and camp experiences. REV. LEE J. GABLE, Director of Leadership Education and Church School Administration for the International Council of Religious Education. MISS ETHEL RAE ROBINSON, director at the Westminster Presbyterian Church in Scranton, Pennsylvania will serve as Associate Dean. MISS ORA SHELTON of Fort Worth, Texas, will be Librarian.

Registrations are still being accepted and may be sent to Rev. Lee J. Gable, 203 N. Wabash Ave., Chicago 1, Illinois.

Children's Regionals Result in On-Going Activities

By Lemuel Petersen*

CHICAGO—Children's work in the United States and Canada will be considerably improved, it is believed, as the result of thirty-one regional interdenominational conferences being held this year. Sixteen of these conferences were held in April in Pacific, southern and southeastern cities. Fifteen more are planned for next fall.

Leaders and participants were satisfied that purposes of the spring conferences had been achieved and that much good would come from them. Because they were for "leaders of leaders," the meetings did not draw large crowds. But those who shared in them achieved new understanding of the needs and possibilities of children's work and developed a fellowship somewhat unique.

"The conference proved most worthwhile for all who attended and the personnel of the leadership could not have been better," reported a leader of the Hopkinsville, Ky., conference in a comment typical of the many that came in.

The conferences were two to three days in length. They featured addresses by national denominational and interdenominational leaders, discussions, study groups, and one or more public evening meetings. Hundreds of regional and local Christian educators gave leadership to these sixteen meetings which thousands of children's workers attended.

Among the many fine results of the spring meetings were various actions taken for group activity. Recurring the most frequently were the following types:

(1) Action was taken to organize fellowships and committees of children's work, some on a local level such as at Seattle and Oakland, some on a regional level as at Oklahoma City, and some on a state level as at Portland, Ore., Kansas City, Mo., and Richmond, Va. The interdenominational fellowship inspired Texas delegates to begin work for a state council of churches, and Lexington delegates for county and district councils.

(2) Action to hold vacation church school institutes throughout their states was taken at the Portland, Phoenix, and Oklahoma City conferences.

(3) Action to hold follow-up children's and community conferences later this year and next was taken at the Los Angeles, Oklahoma City, Dallas, and Kansas City meetings.

The Oregon delegates also planned a

* Director of Public Relations, International Council of Religious Education.

"Crusade for Children," a statewide program of enlistment of every child. The Phoenix conference asked that Protestant religious radio programs be furnished local stations of the area.

The interracial quality of the conferences was stimulating and impressive. For instance, the Memphis conference was the first interdenominational, interracial children's conference ever held in that area. Leaders reported no vocal opposition to the Negro delegates who were one-third of the delegates. Lexington delegates "were pleased with the splendid interracial fellowship," it was reported. At the Seattle conference, Negroes, Japanese, and Chinese delegates participated, and costumes of several nations were worn by some of the delegates. Reports from Los Angeles and Oklahoma City also showed good interracial representation.

In addition to the program elements common to all the conferences, some had extra features. Phoenix had a vacation church school institute following the conference. Portland had a conference for weekday church school teachers of the state. Denominations showed their enthusiasm by sending their state and district leaders to the meeting. At Dallas six Methodist conference children's directors from Texas and one from Louisiana were in attendance.

In all the conferences there were up to ten study groups. The ones which seemed to be most popular to conference delegates were the following: Developing Leadership, Understanding Children, Educational Basis for Religious Education, Church and Home Working Together, Faith of Our Children.

From incomplete reports the Mobile conference seemed to draw from the widest area, having delegates from eight states. Six-state conferences were Lexington, Memphis, and Baltimore. Portland, however, had twenty-nine cities represented, and Spokane twenty-two.

Denominationally, the Baltimore conference had the widest representation, with eighteen denominations. Other conferences with more than ten were Portland, Seattle, Spokane, Kansas City, Lexington, and Greensboro.

Children's leaders in fifteen other cities are planning for conferences to be held in October and November as follows: St. Paul, Minn.; Winnipeg, Man.; Fargo, N. D.; Billings, Mont.; Sioux Falls, S. D.; Lincoln, Nebr.; Des Moines, Iowa; St. Louis, Mo.; Peoria, Ill.; Indianapolis, Ind.; Toronto, Ont.; Syracuse, N. Y.; Columbus, Ohio; Springfield, Mass.; and Montreal, Quebec.



Gentry Shelton

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School of Religious Education

University of New Hampshire, Durham, New Hampshire
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Write for Catalogue to:

George P. Michaelides, Ph.D.,

President

5115 Fowler Avenue Cleveland 4, Ohio

Story Paper Editors
Have Workshop

NASHVILLE, Tenn.—Fifty story paper
 editors representing the forty denominations
 of the International Council of Religious
 Education met in Nashville, Tenn., April 14-
 17. The annual conference of the Story
 Paper Editors' Sub-Section of the Editors
 Section this year became a workshop with
 PROFESSOR FLOYD K. BASKETTE, professor of
 journalism, Emory University, Atlanta, Ga.,
 as resource leader. REV. J. EDWARD LANTZ,
 associate editor of youth publications, Meth-
 odist church, Nashville, served as chairman.
 The Methodist and Southern Baptist churches
 were hosts to the workshop.

Age group workshops were in charge of
 MISS MARION ARMSTRONG, children's editors;
 DR. PAUL R. KOONTZ, intermediate editors;
 DR. KENNETH MORSE, young people's editors.
 Emphasis of the workshop was on publica-
 tion make-up.

DR. RAYMOND M. VEI, editor of *Builders*,
 Evangelical United Brethren Church youth
 publication, was elected chairman of the
 Section for 1948-49. It is anticipated that
 the next year's meeting will be held in Phila-
 delphia and will also be in the nature of a
 workshop.

WANTED: Director of Religious Educa-
tion in historic church of one thousand
 members with modern religious educa-
 tional program. Located in progressive
 city of thirty thousand inhabitants. Great
 opportunity for Sunday School and Young
 People's work. Experience, personality,
 and initiative needed. Salary open.

Write to First Presbyterian Church, Ashland, Kentucky

Little Rock Holds
First Inter-Church
Vacation Institute

LITTLE ROCK, Ark.—Ninety workers,
 representing twenty-two churches of Greater
 Little Rock, registered for the first Interde-
 nomination Vacation Church School Insti-
 tute in the history of the city. This was held
 at the First Methodist Church of Little
 Rock on April 8. The Institute was under the
 sponsorship of the Directors' of Religious
 Education Association of Greater Little Rock,
 with MISS IRIS FERREN, president of the
 Association and Director at First Christian
 Church, serving as director and general
 chairman. Plans for the Institute were begun
 last fall.

Following an opening get-acquainted pe-
 riod, the group divided into their respective
 departments for the day, reassembling for a
 sack lunch in the recreation room at noon
 and a closing sharing period at the close of
 the day. The curriculum committee selected
 an over-all theme of "The Christian and His
 Community," and chose textbooks for four
 departments.

Department leaders included the following:
 Kindergarten: MISS FAYE McRAE, kindergar-
 ten leader at Winfield Methodist Church;
 Primary: MRS. W. FLOYD BATES, Children's
 Worker for the Methodist Churches, assisted
 by MRS. J. W. SULLIVAN, State Children's
 Worker for the Disciples of Christ; Junior:
 MR. JOHN HAYES, Area Director of Religious
 Education for the Presbyterian Churches,
 assisted by MISS MARGARET MARSHALL, Di-
 rector of Little Rock Methodist Council, and
 MRS. R. F. TOLL, Christ Episcopal Church;
 and Junior High: MISS LUCILLE McDONALD,
 Director of Religious Education, First Presby-
 terian Church, assisted by MISS SUE PATILLO,
 Youth Director, First Methodist Church.

A browsing room arranged by MISS ROSA-
 LYND LAWRENCE, secretary at the First Chris-
 tian Church, displayed vacation church
 school textbooks and literature.

A fine spirit of cooperation developed
 among the lay workers as well as among the
 professional workers, and there was ex-
 pressed a universal desire to continue the
 Institute plan each year.

Council
Happenings

ST. PAUL, Minn.—The Board of Trustees
 of the Minnesota Council of Churches re-
 cently announced the appointment of REV.
 JOHN M. WILSON as associate secretary to
 REV. HAYDEN L. STRICHT. Rev. Mr. Wilson
 has been pastor of the Presbyterian Church
 in St. James, Minnesota for the past nine and
 a half years. He was graduated from Mon-
 mouth College, Monmouth, Illinois, and
 McCormick Theological Seminary, Chicago.

While at St. James, Mr. Wilson served on
 the executive committee of the county coun-
 cil as secretary, vice president and as di-
 rector of adult work. He has served on the
 Board of Christian Education of the Presby-
 terian Synod of Minnesota, as chairman of
 the committee on social education and ac-
 tion, and has been a leader in various youth
 camps.

PHILADELPHIA, Pa.—Early in April,
 900 delegates representing twenty-seven de-
 nominations participating in the Philadelphia
 Council of Churches, met to hear reports on
 their first full year's work, select members
 of their Board of Directors and to launch
 a drive for new members. The group was
 addressed by Rt. Rev. Angus Johnson, Bishop
 of Washington, D. C.

BOSTON, Mass.—The Adult Work Com-
 mittee of the Department of Religious Edu-
 cation of the Massachusetts Council of
 Churches is planning a conference exclusiv-
 ely for young married couples and their chil-
 dren. The conference is to be held Labor
 Day weekend at Ocean Park, Maine. In ad-
 dition to a lively program of recreation, the
 conference will include addresses and dis-
 cussions of the following significant topics:
 Christian Home and Family Life, Protestants
 Working Together, and Young Married
 Couples in the Local Church. The REV. JOHN
 EDWARD THOMAS, Director of the Depart-
 ment, is to serve as Dean.

KANSAS CITY, Mo.—The Kansas Coun-
 cil of Churches and the National College of
 Christian Workers are cooperating in a lab-
 oratory training school to be held in North
 Kansas City from May 23-28. This is a va-
 cation church school and a leadership edu-
 cation school combined.

WICHITA, Kan.—MR. O. A. BOYLE, a long
 time resident of Wichita, generous and warm
 hearted friend of the Wichita Council of
 Churches and the Kansas Council of
 Churches, died Monday, March 29. Mr.
 Boyle was one of the Wichita Council's
 earliest and most enthusiastic promoters.
 He served on numerous committees, the
 Council cabinet, was one time president,
 and at the time of his death was a trustee
 emeritus. Mr. Boyle had also served in
 various capacities in the Kansas Council of
 Religious Education and its successor the
 Kansas Council of Churches. As the Wichi-
 ta Council *Calendar* states, "In his passing,
 Wichita loses a choice Christian citizen of
 giant spiritual stature."

WORCESTER, Mass.—The Third annual
 United Protestant Men's Communion and
 Breakfast, sponsored by the Worcester

Council of Churches, on March 14 at 7:00 A.M., was attended by 2,093 men from 54 churches in Worcester and Worcester County. The Communion Service was held in Wesley Methodist Church. Nine ministers participated in the chancel, and sixty ministers served communion. After the communion, breakfast was served in the Worcester Auditorium.

The idea of Communion and breakfast first took root in New Haven, Connecticut. The first united Communion service in Worcester held in 1946 was attended by 1,070 men. The success of this united Protestant service is considered due to the splendid lay organization behind the movement. MR. CARTER HIGGINS is general Chairman of the lay organization. The REV. CLEMENT HAHN is secretary of the Worcester Council of Churches.

HURON, S. D.—REV. ROBERT FEIND, minister of the Evangelical United Brethren Church in Sioux Falls, has been elected as the president of the Council of Churches of South Dakota. This was announced in a recent issue of the new *Protestant Messenger*, a four-page printed paper which takes the place of the former *Council Bulletin*. Along with many other councils, South Dakota made a large contribution to the Abraham Lincoln Friendship Train, namely, 9 cars of wheat, 2 cars of corn, 2 cars of canned meat, 1 car of lard. It was interesting to note that the probable value of the contribution amounts to \$80,000, and that this will provide approximately 7,000,000 supplemental meals to people on the verge of starvation.

RICHMOND HILL, N. Y.—The Queens-Federation of Churches, recently reelected, at its annual meeting, REV. GEORGE W. PARSONS, rector of St. James Church as president of the Queens Federation of Churches.

MR. B. RICHARD RHOADES, general chairman of the 1948 Budget and Finance Committee of the Federation, announced the annual budget drive for funds for a total of \$25,455.00. The REV. WILLIAM C. BENNETT is Executive Secretary of the Queens Federation.

Denominational News

DETROIT, Mich.—MISS MYRA WHITTAKER, special field representative for the Division of Publication, Northern Baptist Convention, died from a heart attack on February 20. Her death took place while she was in Minneapolis.

INDIANAPOLIS, Ind.—MRS. C. T. HARNES, since 1944 national director of children's work in the department of Missionary Organizations at the United Christian Missionary Society (Disciples of Christ) died suddenly on March 30 following a heart attack. Mrs. Harnes previously served as state chairman of children's work in Texas and later as general secretary of missionary organization education in Virginia.

INDIANAPOLIS, Ind.—The following appointments of state Directors of Religious Education for the United Christian Missionary Society have been announced: REV. W. H.

HOLVERSON, pastor of the Christian Church of Grand Island, Nebraska, will serve Nebraska on a part time basis while continuing as minister of his church. MR. WALLACE W. POMPLUN, JR., will serve Minnesota on a part-time basis while continuing his education at the University of Minnesota. REV. O. EUGENE MOORE, pastor of the First Christian Church, Burlington, Iowa, has resigned that position to become Director for Iowa, and will make his headquarters in Des Moines.

Family Week Citations Made

CHICAGO, Ill.—Five network broadcasts were cited for family listening during National Family Week, May 2-9, on the basis of a nation-wide poll of church people. These programs are: "One Man's Family," "The Greatest Story Ever Told," "Pepper Young's Family," "Fibber McGee and Molly," and "The Aldrich Family." These five programs were among the ten given awards last year during a similar poll.

Graded Curriculum

(Continued from page 34)

D. Young People-Adult

MIAO, CHESTER S., and others, *Christian Voices in China*. New York, Friendship Press, 1948. 200 pp., paper, \$1.00; cloth, \$2.00.

One of a series produced by the boards of missions and education of many denominations cooperating through the Missionary Education Movement. A reading and resource book on China in the Asia of today, it is written by fourteen Chinese Christian leaders who have had a part in China's suffering, and who share their experiences and judgments in their land. Ministers, mission leaders, YMCA and YWCA workers, educational leaders, and others interested in social, family life, health, economic and political problems will find this a useful source book.

AVERY, WILLIAM S., and LESHER, ROYAL E., *You Shall Be My Witnesses*. Philadelphia, The Muhlenberg Press, 1948. 144 pp., 90c.

This book deals with both educational and visitation evangelism. Its purpose is threefold: (1) to motivate workers to carry on a program of Christian evangelism; (2) to help workers become conversant with the techniques of evangelism; and (3) to help workers develop skill in carrying off a program of evangelism. While intended primarily as a Second Series leadership textbook for course 140.Ib, it meets the need of a book for private reading and study.

III. Religious Education of Adults

BENTON, JOSEPHINE MOFFETT, *Reading Aloud in the Home*. Philadelphia, Friends Central Bureau, 1948. 23 pp., 5c each; in quantities of 100 or more, 4c each.

A pamphlet encouraging reading aloud in the home, pointing out the importance of starting this practice in the family when the children are young. Suggestions of old but good books are given for family reading.

RUMPF, OSCAR J., *The Church Serves*. Philadelphia, Department of Adult Work, Board of Christian Education and Publica-

tion, Evangelical and Reformed Church, 1948. 17 pp., 15c.

This pamphlet is written for the use of the local church's Home-Life Committee, a new name for the Home Department. The duties of this department have been broadened to include the aged, the sick and shut-ins, mothers of small children, people who work on Sunday and those who won't get up. The booklet's pages are devoted to suggestions and do's and don'ts for members of the Home-Life Committee as they visit people in the above named categories.

CRANSTON, MILDRED WELCH, *What Can We Expect of Rural Schools?* New York, The Woman's Press, 1948. 45 pp., 35c.

This pamphlet discusses the basic educational objectives, ways to judge the effectiveness of our schools, and how to make them better.

METCALF, MARGARET W., *To Your Health and Emotions, Lady!* New York, The Woman's Press, 1948. 40 pp., 50c.

This pamphlet shows how our emotions affect health and vice versa. Designed to help women understand themselves physically and psychically. It gives a program for personality stabilization.

Songs of Many Nations, Philadelphia, Department of Camps and Summer Schools, Board of Christian Education and Publication, Evangelical and Reformed Church, 1948. 82 pp., 25c.

A collection of 60 folk songs from all lands, 30 rounds, both sacred and secular, 15 hymns, 10 Negro spirituals and five carols. It can be used for camps and summer schools, youth meetings, church recreation, and congregational singing.

BROWN, GEORGE WILLIAM AND RUTH McAfee, *Teaching Religion in the Home*. Philadelphia, published by the Westminster Press for the Cooperative Publishing Association, 1948. 69 pp.

A course for parents in teaching religion in the home. Suggestions for leaders, and for group discussions, and a classified bibliography are placed at the back of the booklet for ready reference and use.

IV. General

KENNEDY, JAMES W., *Advance Into Light*, Louisville, The Cloister Press, 1948. 41 pp., 50c.

A series of Good Friday or Holy Week Meditations.

REAGIN, EWEEL K., *Principles of Personal Worship*, (Revised Edition), Nashville, Cumberland Presbyterian Publishing House, 1948. 180 pp.

A study of the fine art of personal worship which will lead out into personal religious conduct. It has an appeal to Christians everywhere who are interested in improving their own appreciation of worship. Designed for use in both leadership training classes and for private study.

HECK, J. ARTHUR, *The Workers' Conference*. Dayton, The Board of Christian Education of the Evangelical United Brethren Church, 1948. 33 pp., 15c.

Deals with the purpose, method and use of the local church workers' conference, giving many practical suggestions for planning and conducting such training meetings. Contains a bibliography and suggestions for using this booklet as text material for Standard Leadership Education Course 511a—Improving Workers' Conferences.

Current Feature Films

Estimates prepared by Independent Filmscores

Films possible (but not necessarily recommended) for:

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

April Showers (War.) Jack Carson, Robert Ellis, Ann Sothern. *Musical*. Family wins success on vaudeville circuit of 35 years ago, loses it when father can't take reverses and turns to the bottle, regains it without him, can't forget him, is finally reunited. . . . Cliché-filled, occasionally maudlin, and featuring an annoyingly precocious child, this is *no better, no worse* than the average backstage film story. **M,Y**

The Big Clock (Par.) Charles Laugh-ton, Ray Milland. *Melodrama*. Crime story expert, launched by his boss, a wealthy publisher, on search for mysterious stranger, finally realizes that he himself is the man on whom the publisher hopes to hang his own crime—murder. . . . Unique in its approach—that of man reluctantly tracking down clues that lead to himself. *Well handled for tense excitement*. **M,Y**

A Double Life (Univ.) Ronald Colman, Signe Hasso, Edmond O'Brian. *Drama*. An actor becomes so obsessed by his Othello role that he goes berserk, reverts to the stage character in his private life with tragic results. . . . A *heavily dramatic* film, done with conviction and compelling effect. **M**

Fort Apache (RKO) John Agar, Henry Fonda, Shirley Temple, John Wayne. *Melodrama* set in pioneer Arizona. Embittered over assignment to rough army post, stiff-necked colonel through insisting on ruling by the book antagonizes Indians, leads entire troop to disaster but, ironically, goes down in history as a hero for his final charge. . . . Directed by John Ford but lacking artistic touches of his previous films, this is a *suspenseful action-packed* production, with some good characterizations. Beautiful settings. **M,Y**

High Wall (MGM) Herbert Marshall, Robert Taylor, Audrey Trotter. *Melodrama*. Woman psychiatrist risks professional standing to aid patient who flees custody of the law to trace clues proving him innocent of charge—which he half believes true—of murdering his wife. . . . Another thriller in psychological trappings, with realistic portrayal of mental institution. Plays unnecessarily loose with medical and legal ethics. *Suspenseful*. **M**

An Ideal Husband (British) Paulette Goddard, Michael Wilding, Hugh Williams, Diana Wynyard. *Comedy*. Oscar Wilde play about Victorian ethical standards threatened, then upheld, set against background of debate in Parliament. . . . Sumptuous technicolor sets and costumes in an old-fashioned drawing room comedy, done without the satire which might have made it intriguing, with dialogue the most important feature. *Handsome but dull*. **M,Y**

The Mating of Millie (Col.) Glenn Ford, James Hunt, Evelyn Keyes. *Comedy*. Wom-

an department store executive gets job as floorwalker for independent, erratic bus-driver, solicits his aid in finding a husband so she can adopt her favorite orphan. . . . Unpretentious and entertaining in a witless sort of way, its every move *entirely predictable*. **M,Y**

The Naked City (Univ.) Howard Duff, Barry Fitzgerald, Don Taylor. *Melodrama*. In actual settings, work of police on sordid murder case provides opportunity to picture everyday life of New York. . . . Since story is hardly (we hope) typical, film does not deserve credit as "mirroring New York," but it does convey a *sense of reality* as to place, if not as to people. **M,Y**

Presidential Year (The March of Time) *Documentary* explaining U. S. election techniques and looking at current possibilities among 1948 presidential aspirants. . . . *Timely, interestingly done*. **M,Y,C**

Ruthless (Eagle-Lion) Louis Heyward, Dinan Lynn, Zachary Scott. *Drama*. The progress of a heel, from sordid childhood through series of advances gained by ruining one-time friends, to final undoing after he has attained mastery of huge utilities empire. . . . An *ambitious* film, with constructive moral implications. Misses being convincing because of loose direction and scattered plot elements. **M,Y**

Saigon (Par.) Alan Ladd, Veronica Lake. *Melodrama* about three air-force flyers who go on a spree in postwar China, meet up with adventure, intrigue, sex. . . . Comic-strip-adventure type of plot in oriental setting. *Fantastic, action packed, illogical*. **M,Y**

Sitting Pretty (Fox) Richard Haydn, Maureen O'Hara, Clifton Webb, Robert Young. *Comedy*. An eccentric, middle-aged, self-styled genius answers distraught couple's *Saturday Review* ad for a baby sitter, parries rebuffs to make his disturbing presence indispensable, creates near-riot in gossip-ridden community. . . . Some scenes delightfully satirical, others labored, still others border unnecessarily on risqué. A good idea that *doesn't quite come off*. **M,Y**

Song of Love (MGM) Paul Henreid, Katharine Hepburn, Robert Walker. *Drama*. The career and domestic life of Robert Schumann, 19th century composer, interspersed with numerous performances of his music, done for the soundtrack by Artur Schnabel. . . . A *leisurely* film biography, with musical portions played and recorded excellently. Facts somewhat romanticized and occasionally treated banally, but distorted less than is usually the case in films of this sort. **M,Y**

Song of My Heart (Allied Artists) Audrey Long, Mikhail Rasmun, Frank Sundstrom. *Drama* making of the composer Tchaikovsky a conventional movie hero tormented emotionally because class barriers prevent his marriage to his beloved, a princess. Portions of his compositions are played throughout. . . . Some distortion of facts about composer's life could have been excused, but surely not to this *maudlin* extent. Recording of the music, the only commendable feature of the film, not too good. **M,Y**

Three Daring Daughters (MGM) Jose

Iturbi, Jeannette MacDonald, Jane Powell. *Comedy*. Famous pianist plays classical and swing music, marries the heroine, a divorcee, eventually wins over her three precocious daughters in spite of themselves. . . . Incongruity of real-life character taking part in fictional situations under his own name annoying, as are the artificiality of performances, out-of-this-world costumes and penthouse settings. But if you like the music and the eye-filling sets, *you probably won't mind*. **M,Y**

Torment (Swedish film) *Drama* presenting case study of sadistic teacher in Stockholm boys' school, and of two young people whose lives are made unbearable by his machinations. . . . Film, which won first prize in 1946 Cannes festival, many honors in Sweden, is *somber, depressing, impressive* in its subtle character portrayal and in its photography, which unite to convey feeling of panic, at times even of horror. Discerning insight into classroom psychology.

Films for Church Use

Films on China

The cooperative missionary theme for 1948-49 for the foreign field is "China in the Asia of Today." The following films will be useful in the presentation of this subject.

My Name Is Han

The second production of the Protestant Film Commission, following the very successful "Beyond Our Own," is the new film "My Name Is Han." This will be premiered in 100 cities simultaneously on June 15.

"My Name Is Han" was filmed in China and is being produced to coincide with the 1948-49 missionary theme of the denominations cooperating through the Missionary Education Movement. It employs an intriguing combination of documentary and dramatic techniques to emphasize the broad nature of missionary work. No Occidental is seen in the picture. The camera follows the Chinese reliving events of the postwar period in the places where they occurred.

The story of Han, his family and their long trek home, has a universal quality true to the fundamentals of human nature wherever it has been touched by the hand of Christ. Han, who is "practical," and his wife, who is Christian, return to find their home a shambles and their land devastated. He cannot understand the "foolishness" which prompts Christian friends to leave their own fields to toil in his.

Han sees other "foolish" men. A Chinese, who is an agricultural missionary, teaches Han to restore his orchard; he finds other Chinese in missionary posts in the hospital, in the school, in the church. And understanding comes to Han, as it has come to many.

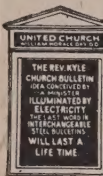
"My Name Is Han" is released through the Religious Film Association and will be available to churches as well as to other religious, educational and civic groups immediately following the premiere June 15. It is expected that the rental price of the 16mm sound film will be \$10.

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Thy Will Be Done

30 min. Sound, \$8.00; guide 10c. Religious Film Association. For junior highs and up. Content and technical quality: EXCELLENT.

The story of a young medical missionary and his fight against cholera.

Children of China

10 min. Sound, \$2.50. Methodist Publishing House. For primaries and up. Content and technical quality: EXCELLENT.

An Encyclopedia Britannica film showing the home, school and play life of children in a representative village deep in the interior of China.

People of Western China

30 min. Sound, \$3.50. Methodist Publishing House. For juniors and up.

This film depicts the people of western China, their arts and crafts, agricultural techniques, and other means by which they earn their living. It gives authentic interpretations of problems the missionary must meet. Part of this film includes the preceding one, "Children of China."

Smile with the Children of China

15 min. Silent. Black and white, \$1.50; color, \$5.00. Religious Film Association. For adults. Content, FAIR; technical quality Good.

A film composed of many scenes of children in war-torn China. The children are making war toys and playing war games in much of the film. Recommended only for mature persons studying the effects of war on children and their education.

China's Gifts to the West

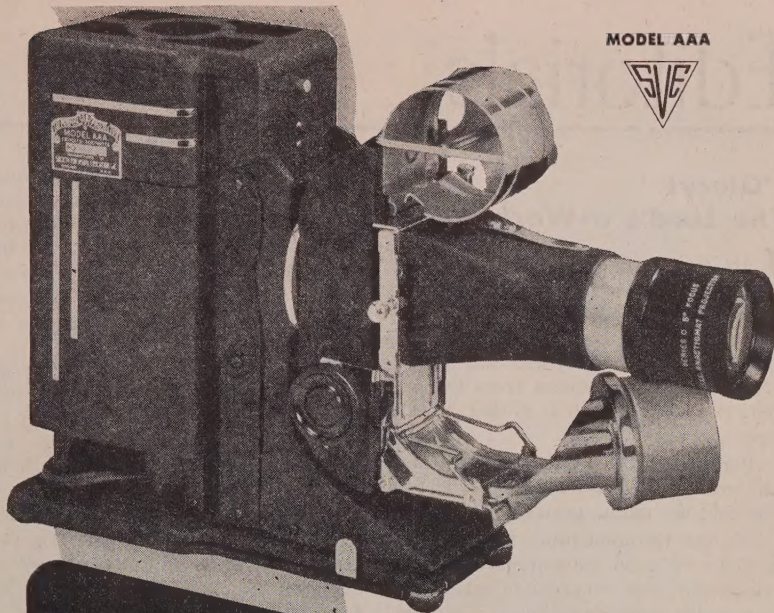
30 min. Silent. \$3.00; guide 25c. Religious Film Association. For juniors and up. Content and technical quality, EXCELLENT.

An American boy and his Chinese friend examine a book which shows many of the things that originated in China. The story is well developed and beautifully filmed.

Out of a Chinese Painting Brush

10 min. Color. Sound, \$5.00; silent, \$3.00. Religious Film Association. For all ages. Content and technical quality, EXCELLENT.

A film made up entirely of close shots of a brush of a Chinese artist in action. The film provides a unique cultural experience and tends to increase respect for the Chinese and their arts.



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Editorials

"Glory! The Lord's a-Workin'!"

THIS IS A CHURCH STORY, but not a pleasant one. There is grave doubt as to whether it should be paraded before the public, even the small public that reads these editorials. But it is a true story, and it comes from the experience of a devoted worker in an average church.

Perhaps Sister J— was tired when she reasoned thus within herself, but she told the truth, anyway.

She saw the opportunity to move into a piece of good educational work in which she was deeply interested and reasonably competent, family life. But she saw how difficult it would be to go very far with a minister who, while a grand preacher and an excellent man, knew little and really cared less about a genuine educational program. He saw to it that the external things in that program, those expected by his denomination and the community, were provided. Beyond that he left the Lord and the church school superintendent to follow through. The good lady knew that unintentionally the situation would tie her hands.

Thus her musings ran: "I have been so active in the church that I hate to seem to drop out. That would discourage other people. So I will hang onto my prominent job, the one that takes little time, as vice-president of the Women's Missionary Circle. I will represent it at the district gatherings and so on, and make reports at the large circle meetings. People will think how much I am doing, while if I gave up this easy show-off job and took the obscure work of helping parents, the church folk would say, 'It is too bad that Sister J— gave up the big work she was doing.'"

The tragedy is that Sister J— was not at all the "show-off" person that this meditation might make her seem. She sought more obscure ways outside the church where she could express the near-genius that she had for helping people at heart-to-heart range.

Was Sister J— just over-tired? Is this an extreme case? Of how many churches would something like this be true? No man knoweth. But that the *condition* of separation between the educational program and that of the whole church is all too prevalent no man can deny.

But, some reader will shrewdly ask,

why shouldn't that women's organization be as much thrilled over a report from that Sister that ten new families had started family worship as over her visit to the district meeting at Sacramento? And as much aware that each was "a great work?" The answer is, reader, that in many churches, in a rapidly growing number of them, *that is the case*. And, best of all, there is a powerful movement under way in the church at large to see beyond this "fragmentizing" (to use some man's horrible word) of the church's work and life. Without weakening, but rather strengthening, the parts, the program of the whole church is now swinging into the ken of all of us. The *Journal* has reported vital moves in that direction and will do so again. When a deacon takes the worship of primary children as his hobby¹ and when the Protestant churches all together issue a bulletin avowing that they believe in this gospel of unity,² one is tempted to quote the chorus, "Glory! The Lord's-a-working!"

Through the JOURNAL'S Office Window

THIS WINDOW welcomes the light of morning, the beauty of the evening sky, the myriad lights of towers when darkness falls.

Through this window come the calls of newsboys with the vigor of growth, the whistles of traffic policemen speaking of law and order in a free society, the murmur of constant movement as the undertone of human life.

The bridges and castles of trade, the rendezvous of sin, the homes of a multitude of people with their fears and hopes, stretch out for one who stands to gaze.

Out to the sky line there are spread in miniature the visible symbols of the labors and aspirations of our humanity. And beyond it are the plains and orchards, the mines and mountains where dwell the many whom these pages serve.

When labor ceases and one takes time to ponder and dream, it is through this window that these unseen forces come to work their will upon the next plan or word.

This window helps to make the magazine.

P.R.H.

Let's Switch to the Positive

A CERTAIN CHURCH PUBLICATION recently gave some church statistics. It called them "somber." While they covered one denomination in one state, they probably represent the rest of us all too well. Every figure has a negative side to it, and it was this that they played up. For instance, 5% of the church members reported, "Do Not Exist," a polite statistical way of saying, one surmises, they are defunct, deceased, just plain *dead*. But 95% of the folk on our lists are *alive*. How much one dare not say, but the record is much better than those of many city polling clerks. And it excels the University that granted a degree to a non-existent student whose fraternity brothers wrote term papers and answered roll calls for him.

Ten per cent of these people cannot be found, but 90% can be. And so, to switch to the positive, 80% of them pray; 75% are Bible readers; 70% attend church; 60% give to good causes; one-half go to Sunday school; four out of ten go to that ancient affair that doesn't exist in many places (it, too, died), the Sunday evening service; nearly a third give to missions; and five out of a hundred win someone to Christ.

Now these figures are not all rosy and they are not all that they should be, but they are not all somber, unless you call them that.

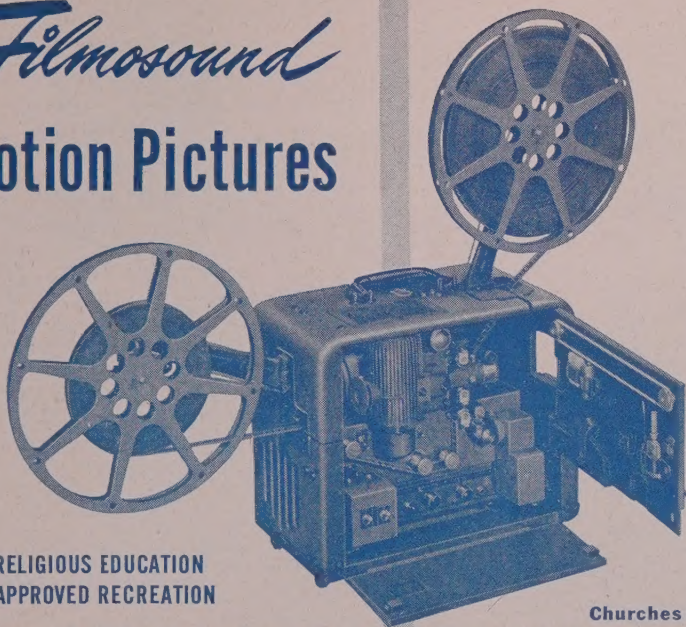
We are not making a plea for looking on the bright side only, any more than on the dark, but on both sides at once. Some folks get a personal satisfaction out of playing up the dark; perhaps it satisfies their ego, makes them feel superior in some way. Others get a thrill in the reverse. These figures, like most others, provide the two things out of which strenuous effort springs; a sense of urgency and of need, to give a reason for effort, and some satisfaction with progress already made, to give a spur to the spirit to be up and doing.

In Christian education we have been tempted to scare folk to death or to lull them to sleep. Let us gird up our own spirits, and thus those of others, with an undaunted facing of hard facts and a joyous thrust forward to what we yet can do.

¹ See *International Journal*, February 1948. "Taking the Elders into the Educational Program."

² Bulletin 603 The Local Church Board of Christian Education.

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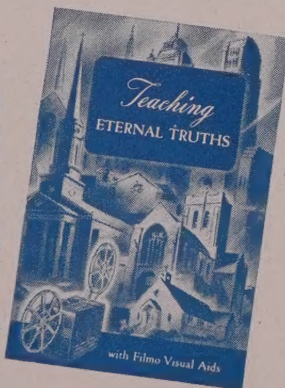
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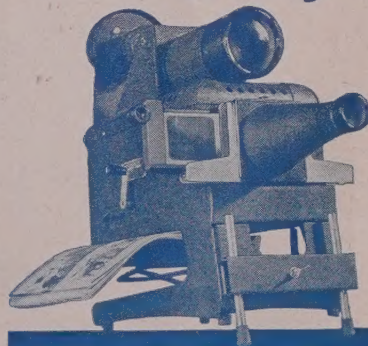
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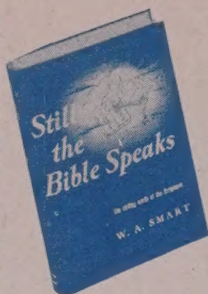
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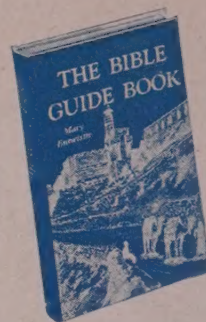
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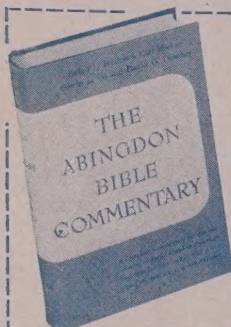
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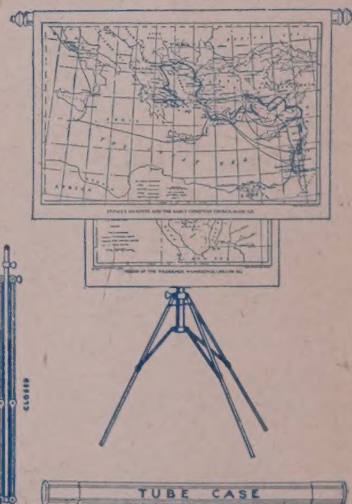
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